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MARCH, 1920

THE Bible Champion

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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 26

MARCH, 1920

No. 3



Jay Benson Hamilton, D.D.
1847—1920

Tributes to the Memory of Jay Benson Hamilton



one

HE honors of the pioneer commonly come to him after he is dead. If his mission in life is to appeal from Philip drunk to Philip sober and he is adventuresome with something of daring he finds himself tested by angry times. But if his heraldic proclamation is a righteous

"There is a divinity shapes his ends
Rough hew them how he will."

He is the type of his times. Each generation may have something to judge for itself, but the world's progress proceeds by one generation preaching for another to practice. The pioneer is not welcome, if faithful to his message, in his own day. He is buffeted and persecuted while he lives, but has a monument when he dies.

Many a temperance reformer suffered martyrdom, as in Sioux City, for his strong, harsh, but true words. Good men are slow to cherish sound doctrine when thus spoken. The terrific arraignment of intemperance once grated upon the sensitive nature of Phillips Brooks, but he lived to testify that "what we have of law and order where once was the reign of the saloon we owe to the extremist in temperance reform."

It was the notable Editor of a Methodist paper that charged Wendell Phillips with blasphemy when he called down the wrath of God on the Commonwealth of Massachusetts for its treatment of Anthony Burns.

Doctor Jay Benson Hamilton, named for two eminent Methodists, died January 20, in St. Petersburg, Florida. Born in Ohio, he came from the privation of a pioneer parsonage to prominence in the Eastern and Middle States. He never could forget the pinching poverty of the poorly paid preachers. His soul was stirred within him when he saw them turned out of pulpits by old age to be worse neglected and forgotten. He turned from his own pulpit at his own instance and went over the whole country to rouse the indifferent churches to care for the "worn out preacher." On one of his journeys he found the remnant of a preacher's family in an almshouse, and a preacher himself actually consigned to the "poor farm." He cried aloud and spared not in his story "From the Pulpit to the Poor House." He awakened criticism and denunciation, by the preachers and people who fared sumptuously every day. But said Dr. Buckley, "he did more than any other ten men, up to his time, for the relief of the superannuated preacher."

He wrote the law of his Church to make the veteran preacher, "Pastor Emeritus." There is a tender pathos in the numerous tributes to the memory of Dr. Hamilton which have come to his family from the "retired preachers" over all the Church.

Jay Benson Hamilton: Biography

Jay Benson Hamilton was born December 19, 1847, at West Chester, Ohio, being one of four sons of the Rev. William Charles Patrick and Henrietta Dean Hamilton, two of whom became Bishops in the Methodist Episcopal Church. He received his education at Mount Union College, Alliance, Ohio. (B.A., D.D., 1892.) He was married to Mary Florence Harvey, May 14, 1870.

Entering the ministry in 1872 he served pastorates in Somerville, Mass.; Manchester, N. H.; Lewiston, Me., and Providence, R. I., previous to his coming to Greater New York, where he served seventeen years, his last charge being South Second Street Church, Brooklyn.

During his very active life he served as financial secretary of Syracuse University during the year 1896; president of Walden University, Nashville, Tennessee, 1901-1904. He was the pioneer in the movement for adequate support of the retired ministers in the Methodist Episcopal Church, and drafted the law making retired ministers of that Church pastor emeritus.

Dr. Hamilton was the author of 'Empty Churches and How to Fill Them;' 'The Miracle Man;' 'The Miracle Workers of Today;' 'The Celestial Wire-less;' 'When the Bible was Blotted Out;' 'From the Pulpit to the Poorhouse;' 'When the Ministers Struck;' 'The World's Greatest Money Makers;' etc. Was the editor of the BIBLE CHAMPION, and General Secretary and Treasurer of the Bible League of North America.

Dr. Hamilton died at St. Petersburg, Florida, January 20, and is survived by three daughters: Maud Hamilton, Etta Hamilton Morris and Mary Hamilton Martin; and two brothers: Bishop John W., and Wilbur Dean Hamilton.

The funeral services were held January 23, at Simpson Church, Brooklyn, New York, in charge of the pastor, Dr. A. E. Beebe. The Scriptures were read by Dr. Beebe and Dr. Alfred Hodgetts. Addresses were made by Dr. J. W. Johnston, Dr. M. B. Chapman and Bishop Wilson. The chapel where the service was held was built during Dr. Hamilton's pastorate of Simpson Church.

Dr. Jay Benson Hamilton

Address by J. Wesley Johnson, D.D., at funeral services held at Simpson Methodist Episcopal Church, Brooklyn, New York



F all those that have an immediate and vital interest in this service could be present, this church, no church in Brooklyn no matter how large, would be able to provide room for one tithe of them. For Dr. Hamilton's ministry had a wide range. Every minister in our Church was affected by it. Every parsonage, whether on the Pacific Coast, in the Middle West, or here in the Eastern States, no matter how humble or imposing, felt the force of his ministry. Young men with ordination vows fresh upon them, because of what he had done, were able to enter into their work with spirit and enthusiasm, for he had made possible an old age of comparative independence. Men in middle life, through his devotion and self sacrifice, could carry on their ministry free from the dread shadows of poverty and charity which had darkened many brave hearts in days gone by. Old men who had given their lives, with all their strength and hope, to things dearer than life, no longer felt afraid to ask for the retirement they had so richly earned, for through Dr. Hamilton's patient, unceasing work, they could spend their declining years in peace.

And though the Methodist Episcopal Church extends far and wide, touching every continent, yet Dr. Hamilton's ministry was not limited to his own Church, for he was the inspiration of the movements in the other Churches to provide, with some degree of adequacy, for the old age of the minister to whose labor the Church, every church, is indebted for its being.

We surely have reason to thank God for such a ministry, for such a life, for such a man!

Like many other men who have rendered signal service to the world Dr. Hamilton was born in a parsonage, the son of a Methodist Minister, one of the heroic pioneer type, a familiar figure in the early and mid years of the last century. In time the nation may learn something of its obligations to the "Circuit Rider," the fearless minister of the olden days, for whom no summer was too hot, no winter too cold, no road too rough, no sacrifice too great. Accepting gladly the plain fare of the log cabin; facing without fear the rude, rugged crowds of the partly settled West; swinging their way from one settlement to another, always brave, always cheerful, always the friend who could be trusted, always ready for any helpful service, no men so richly deserve the gratitude of the American people.

That humble parsonage in Ohio made a magnificent contribution to the Church and the Nation, for besides our brother, at whose bier we are now gathered, there were two others, both able ministers of the New Testament, both Bishops of the Methodist Episcopal Church—Franklin, genial, scholarly, whose ministry was so grateful, but alas, so short, and John the beloved, whose life has been so rich in blessing and usefulness.

In due time Jay Benson Hamilton entered Mount Union College, Ohio, and there laid the foundations for a life of earnest study and broad scholarship.

Entering the ministry of the Church into which he was born he soon obtained recognition as an able, independent, defender of the faith once delivered to the Saints. But though conservative in his faith he was not afraid to adopt new methods in his work. At first some of his suggestions were received with a measure of doubt. Staid, old fashioned church goers did not approve. He had the courage, however, to go on, with the result that his congregations were larger in some of the churches where he ministered than such churches had ever known. Before Sheldon had written and read to his people, "In His Steps," Dr. Hamilton had practically done the same thing, in fact many of the now accepted and most popular methods of presenting the Gospel, he had used with great success year ago.

To all these things I can testify, for my ministry, like his, at that time was in New England.

Naturally New York raised a beckoning hand and in response he was transferred to the New York East Conference doing great work in some of its most prominent churches. Had he been content to remain in the pastorate, he would, unquestionably, have continued to serve the leading and influential churches, for he was a wide and careful reader, a serious thinker, an earnest student, a tireless worker, and a most diligent pastor. But while he maintained for the ministry all the affection of his early years, and his preaching was vigorous and earnest as ever, yet he felt that there was a special work for him. So after a term as President of Walden University, Nashville, Tenn., he entered upon the task with which his name will be forever identified—making proper provisions for the worn out and aged ministers of the church.

When he took up that work the old minister was an object of charity. Collections were taken for him in the churches. A miserable pittance was doled out to him at Conference, only, however, on his confession of abject poverty. He had no recognition in any church budget. No condition could possibly be more pitiable.

This aroused everything of chivalry, of tenderness, of obligation, in Dr. Hamilton. His first real meeting was held at New York to which he invited me, and I have been in close touch with that phase of his work ever since. The meeting referred to was in 1889, and while other men have done much to carry forward this work, Dr. Hamilton was the one who started it, whose love for the old preacher gave it birth, and whose labor and enthusiasm gave it such a place in the conscience of the church, that what was once a charity is now a just claim and has a place in the regular column of pastoral support.

Dr. Hamilton was pastor of this church, Simpson, Brooklyn, when this beautiful chapel was built. In a sense it is his monument, but merely a local one.

His real monument is that enactment of our General Conference which provides that the old preacher shall have place with the Bishop, the District Superintendent, and the pastor in the Stated Budget of the church.

With the same ardor that characterized his entry upon other great tasks, he took up the editorship of *THE BIBLE CHAMPION*. The importation of German Rationalism; the new Theology, so loudly proclaimed; the destructive inroads of so called Higher Criticism; the weakening, as it seemed to him, of general belief in the teachings of the Bible, called for a strong, vigorous protest. With an industry of which few men are capable, and a courage equally as great, he soon accepted the challenge of those who would fain deny the supremacy of God's Word. As editor he gave proof of marked ability, of broad scholarship, of a keen desire to establish the truth. Careful, fair minded, generous to an opponent, he was gradually winning for *THE BIBLE CHAMPION*, a recognition as a magazine, worthy of a place in the study of every thoughtful minister and layman.

For well nigh forty years he honored me with his friendship. He gave me his confidence. I loved him as a brother. To me, therefore, it is a privilege to offer this simple tribute to one so highly honored of God, and one so deserving of our gratitude and praise.

The Debt of the Bible League of North America to Dr. Jay Benson Hamilton

BY G. FREDERICK WRIGHT, D.D., LL.D.



HE Bible League and its mouth piece, *The Bible Student and Teacher*, were really the children of Rev. Dr. Daniel S. Gregory. For fourteen years he was the life of the League and the editor of the magazine. Too much praise cannot be bestowed on him for his able and selfdenying work in promoting the ends of the League. But failing health so interfered with his work during the last two or three years of his life that the society languished and the magazine was practically suspended. It was at this juncture eight years ago, that Dr. Hamilton came to the rescue. His entrance into the responsible place he has so ably filled was after this wise.

As a member of the New York Conference eight or nine years since, his heart was greatly stirred by some utterances of prominent Methodists in the conference, which were calculated to undermine faith in the Bible. To counteract the influence he published a pamphlet in protest, and proposed to follow it with others of similar character. On having my attention called to this I proposed to him that he join the Bible League and undertake the editorship of our magazine. This appealed to him, and opened a way to carry out his purposes more fully than by the plan he had proposed. He was, therefore, put in place of the editor; and in addition to the responsibilities of a large city parish at once gave his whole energies to the work and rescued the magazine, promptly changing its name to *THE BIBLE CHAMPION*. His work has been done without pay, and has been most effective. His wide influence with the membership of his own denomination won by exceptionally successful efforts to promote the general interests of the denomination, and his remarkable capacity to state truth in taking form, gave an impulse to our work leading to results which we should not fail to improve at this crisis brought on by his death.

During the last year or two his own health has been so precarious that he has not been able to do anything near what he planned to accomplish. I have been with him much during all these years of his unselfish work for our cause and of Christ, and have come to love him like a brother. We must not let the work drop. Let us gird up our loins and push it on to completion. And the times are ripe for vigorous action. German infidelity, like German military power, has been broken, and there is a clearer field than there has been for many years past to refute the enemies of the Bible, and reestablish faith in its saving messages from

on high. History, archaeology, science, and philosophy are furnishing better weapons than ever before to establish our faith in the supernatural revelation of the Bible, to which our brother had so loyally devoted the last years of his noble life.

From Professor Luther T. Townsend, D.D., S.T.D.

Jay Benson Hamilton, D.D., dead! We are quite at a loss when trying to realize or to be reconciled to this great sorrow.

In Boston University Dr. Hamilton, years ago, was a pupil of mine. I loved him then and no less ever since. Gone in the prime of life! with splendid opportunities for usefulness and knowing well how to improve upon them. In university life he was always studious and courteous with a kindly smile and gentlemanly bearing to all he met.

He must have been a devoted son, as I knew him to have been a true friend, an affectionate brother, a faithful husband and a tender and loving father. He was a laborious man, a popular lecturer and preacher, a ready writer and a successful magazine editor. He saved the life of the *BIBLE CHAMPION* more than once, and I sometimes fear that his anxious and untiring devotion to the magazine cost him his own life.

He had a clear and vivid imagination and, on the platform he made good use of it, and could move and thrill an audience as few speakers have the power of doing. In the defense of orthodox Christianity not many writers were his superior. The lion in him was especially roused by the groundless assumptions of higher critics and evolutionists. And it is gratifying to feel that his vigorous and discriminating editorials and articles in the *CHAMPION* will live on in its pages and in the thoughts of its readers, though his voice is silenced and his pen has dropped from his fingers.

Jay Benson Hamilton! we needed you a while longer amid the contentions and infidelities of the present hour, and we are today sadly missing you. And if behind the barriers that forever forbid material manifestations, the dead in any way can influence and aid the living, may thy spirit help those who are trying to carry on the work that thou hast laid aside!

From Professor Herbert W. Magoun, D.D.

Dr. Hamilton was a man who did not spare himself. He never seemed to realize that his physical strength was limited and that he could not do as much as he planned. He was a man of great ambitions, a man of many visions and hopes, and a man of intense convictions. He was devoted to the cause of the Master, and he knew no limit in his zeal in that direction. With a vivid imagination and a power to express with great clearness what he saw in his mind's eye, he was able to make others see it as a reality; and his parables, "When the Bible Was Blotted Out," and "When the Ministers Struck," were effective weapons in the modern fight for Christianity. He had planned to use them to the full; but he did not have the needed strength and reserve power.

When I saw him in New York in February, 1919, he had not been well for a considerable time and was still feeling the effects of his previous illness. He was still full of courage, nevertheless, and was planning a campaign for the *CHAMPION* with his customary enthusiasm. Before that, in the fall of 1918, he undertook a trip west; but the "flu" upset all his plans and stopped him just as he was about to begin his work. He remained on the ground in the hope that an opening would come; but it was to no purpose so far as his work was concerned.

He finally began to see that he must husband his own strength, as others were doing, and he wrote me in some alarm when his voice was threatened. That enabled me to help him in a way, because I knew a man who had been treating throats with great success for many years. More than forty years before, this man had begun curing consumption by nutrition; but every medical journal in the country had refused to publish an article on the subject, telling him that it was

nonsense. *Health* finally accepted the article, and all doctors now recognize the part played by nutrition in such cases. Shortly after Dr. Hamilton had secured an inhaler with balsam inhalants the doctor was cut off from his supplies by the war and was not able to get enough for his own use. He had once been a hopeful candidate for consumption himself, but thanks to his own studies and experiments, he is now approaching ninety in good health.

Some of us realized that Dr. Hamilton was carrying too big a load, and we accordingly saved him all that we could, in a quiet way, without his being aware of it. Even in February I was afraid that his strength was spent, but he had wonderful recuperative powers, and he was trying hard to build himself up again so as to re-enter the field as a wheel horse. For years he had done too much—two men's work much of the time—and he had hard work to realize that he could not keep on that way forever. Most of us have a similar failing.

He made a brave fight. It is over. It was a good fight for a good cause, and we must honor him for what he accomplished and admire him for his intense earnestness for what he believed to be right.

From David James Burrell, D.D., LL.D.

I grieve to hear of the death of Dr. Hamilton. He had two qualifications for usefulness, which were bound to make his influence felt for truth and righteousness. On the one hand he was absolutely and always loyal to the truth as God gave him to see it; the middle of the road was never for him. And on the other hand, he was indefatigable in trying to persuade others of what he believed to be the right way. He will be missed in many quarters, and not least at the head of the Bible League of North America, and as the editor of the *BIBLE CHAMPION*.

From William H. Bates, D.D.

Your note informing me of the death of our Editor-in-Chief, Dr. Jay Benson Hamilton, comes with a saddening and severe shock. It breaks me all up. Such a sudden ending to a useful life and so disastrous to his cherished and well-planned purposes for the future! I feel bereft, indeed.

The last time I saw him—when he visited me in Washington—he seemed so alert and strong, and to be good for many years of service yet. Job's plaint, "My purposes are broken off," must be the lament of many another.

We had considerable correspondence besides, that was always a pleasure to me, with its bristling points, its invigorating breeziness, its racy wisdom. Of him personally I shall have delightful remembrances; of his well and widely-known editorial labor I need not speak. It is before the public.

The worker died, but the work goes on. I hope his falling mantle may descend upon some one who will take up, enlarge and perfect according to the original purpose of its founders, and carry on—so sorely needed at the present time—the great work of the Bible League.

From Edwin Whittier Caswell, D.D.

The departure of my dear friend, Dr. Jay Benson Hamilton, was a great shock to me. I knew him as one of the kindest, truest spirits in the New York East Conference. He was tender and gentle as a child in his friendships and fellowships with his brethren; but he was bold as a lion in his defense of the vital doctrines of our holy religion. He was a stranger to doubt, but fully acquainted with faith in Christ and in the Book of God.

His mental furnishings were of the first order, as his writings, sermons, lectures and debates fully indicated. Standing upon the impregnable rock of Holy Scripture, he was ever defending the Truth as against every rolling billow of skepticism and dangerous criticism. "This rock shall fly from its firm base as soon as I," was his fearless attitude. The superstructure which he built upon this one foundation towers towards the very heavens.

Dr. Hamilton was an indefatigable worker and organizer. He understood

the "bliss of toil" in the Master's vineyard. His greatest glory was in the performance of the work he felt commissioned to do. During his vacations and in the relaxation and repose of ministerial retirement, he was always planning, working and writing. We think of him now as one of the workers where labor is rest, where loss, weariness, pain and trial are felt and feared no more. His mission here is finished, but the tides he set in motion will roll on forever and will be continued over there.

We love to think of him today as one who never turned his back to the enemy, but moved straight forward, very true to the lofty ideals of his life, and ever imparting strength to those who were fearful or unbelieving. He lives in millions of minds made better by his words and writings. We are sure that he believed that death meant something more **glorious than life; that it was the blossoming in the eternal gardens among the immortelles of amaranthine splendor, where the inhabitants sing of "Life, life, everlasting life!"** He realized that life was in the quality rather than in the quantity of years; he, however, had more than the full measure of three score and ten.

Though he had been writing and speaking his thoughts to multitudes of men for more than a half century, he no doubt felt with Victor Hugo, "I have not said the thousandth part of what is in me." We know that after the night of death, he began again in the eternal morning, his service for the King. We say, "Good-night, dear brother; watch for us at the gate. When we meet again in a little while, it will be 'Good-morning.'"

The New York East Conference is greatly bereaved; the thousands of retired ministers in Methodism for whom he toiled, are in sorrow; a vacant chair is at the editorial table; the readers of the BIBLE CHAMPION will greatly miss his wise counsel and thrilling words. In the holy of holies of the home life are many that are bereft by his earthly departure, his heavenly going away. He has been called to join the ranks of the immortals, promoted to his everlasting appointment. We may go to him, but he will not return to us. We may follow him, as he followed Christ. The purity of his heart affections will inspire us to be like him, as we journey the rest of the way to the Olivet of ascension.

When Jacob saw the wagons laden with gifts from Egypt he said, "It is enough; I will go to Joseph." Did not our beloved brother utter a similar sentence when he saw the chariot drawn by angels, laden with blessings—"It is enough; I will go to join my brother Franklin and the loved ones waiting for me?"

"Life, like a dome of many colored glass,
Stains the white radiance of eternity,
Until death tramples it in fragments. Die
If thou wouldst be with that which thou dost seek,
Follow where all is fled, O hasten thither;
No more let Life divide what Death can join together."

From James M. Gray, D.D., Editor *Christian Workers Magazine*.

Death, common as it is, always brings surprise as well as sadness. It was certainly so when I learned that your devoted and fearless editor had been taken from you. We could ill afford to spare him, but God knows best.

He was one of a great trio of brothers. The Bishop, John W., who survives him, was a contemporary of mine in my early ministry in Boston, a great preacher, administrator, and leader of men. He had the same courage and boldness, and the same loyalty to the revealed Word of God. What a debt the Church owes to these three brothers, John W., Franklin, and Jay Benson Hamilton! I wish I knew something about their father and mother; some day we shall hear, and it will be a great story.

But to God the glory! That these three men from the same hearthstone should have been won to Jesus, and that their lives should have been consecrated to His ministry and that they should have attained such eminence, cut such a swath in the harvest field, what a record!

The figure is not the most appropriate however, for I think of them more as soldiers than husbandmen. They knew opposition, they faced foes, they wielded the weapons that are not carnal, they never flinched, and they knew no defeat.

The BIBLE CHAMPION was peculiarly fitted by its name for such an editor, and he acted the part. He knew the right kind of ammunition to use in the modern warfare against sin and error, and no sneer of obscurantism ever prevented him from speaking the truth about the destructive critics who are able to present data but lack the spiritual wisdom to draw the right conclusions from them.

I trust that a monument to be raised for him will be the continuance of the CHAMPION along the lines that have made it so useful hitherto. 1920 is called Bible Year, and following a plan adopted in Great Britain, the New York Bible Society has launched a movement to claim for the Bible a larger place in our spiritual and national life; and I wish that in some way the name and the work of Dr. Hamilton might be linked up with it to give it impetus and to prove to them that honored him that "he being dead yet speaketh."

From W. H. Griffith Thomas, D.D.

It was with great regret that I saw the announcement of the death of Dr. Hamilton. He came to Toronto several years ago when I was president of the Canadian Bible League, and his addresses were greatly valued. His earnest and courageous efforts on behalf of the Bible and the Bible League were abundantly evident in every number of the BIBLE CHAMPION.

From E. P. Whallon, D.D., Editor Herald and Presbyter.

The death of a good and great man who has been a leader in the work of Christ upon earth is always a sorrow to those who have counted him a co-laborer and a fellow soldier. There is one less to labor and to fight. Dr. Hamilton was one of the exceedingly useful men of his generation. His life was forceful, well rounded, and fruitful in all good works. The world and the Church are richer and better for his life and words. He now becomes a hero to admire and a saint to emulate, as we try the harder to do the work in which he was once so faithful a participant.

From Cortland Myers, D.D.

Dr. Hamilton was one of God's choice ministers and men. He was chosen for a special mission in the kingdom and he performed his task faithfully and heroically. His memory is fragrant and his influence immortal. Many are stronger in Faith and richer in character and more Christlike in service because he lived—and lived a great life.

From Charles Roads, D.D., Assistant Editor Eastern Methodist.

Heroic and inspiring pioneer of great issues, Dr. Jay Benson Hamilton will forever be remembered in the Methodist Episcopal Church by the aged veteran preachers for his powerful pioneering of their cause. Up and down throughout the Church, eloquently, uniquely, convincingly, he laid the distressing conditions of the retiring pastors bare, and moved the great heart of Methodism to the wonderful liberality that under other leadership followed. Once more in the fierce conflict raging about the Bible he pioneered the movement for its defense and restoration to its proved and Divine authority. Not only by his own writings and speeches, but by enlisting a host of foremost scholars, preachers and authors, he led in the mighty movement that is fast driving back to cover the German destructive criticism and its American echoes. He deserves lasting honor as one of the real leaders in the cause.

From Gerrit H. Ten Broeck, Esq.

So our valiant defender of the Scriptures has been called home. Certainly a "well done, good and faithful servant" was awaiting him.

Only a day or two ago while reading the last issue of the *CHAMPION*, the thought came to me, "Who will take his place when he is taken from us?" And now sooner than I expected it becomes necessary to find some one. May God select a leader for the Bible League who will be as loyal and devoted and able a champion as our departed leader and friend. Not until we reach the Glory Land will we know the far-reaching influence of the life and devotion to the cause of Christ and to the integrity of the Scriptures of Dr. Hamilton. I grieve over his loss, but our loss is his gain.

From Mr. James Bowron.

I deeply regret the announcement of the death of Dr. Hamilton, the editor of the *BIBLE CHAMPION*. It was never my pleasure to meet Dr. Hamilton personally, but I appreciated his good work very highly. I had been looking forward to assisting in the arrangement for lectures here by him in the not distant future. I earnestly trust that his mantle will fall on someone who will carry forward the much needed work with equal courage and fidelity.

From Mr. John A. Goodell.

I was greatly shocked on opening my copy of the *BIBLE CHAMPION* this morning to learn of the death of Dr. Hamilton. A brave spirit has gone from us, who was a great inspiration to many to lead a more militant Christian life. It is my prayer that God may raise up a worthy successor to this courageous warrior.

From Mr. G. F. Knappen.

In my sense of loss at the passing of Doctor Jay Benson Hamilton I cannot find words to express all that his going means to the laity of the true Church, by whom, I fully believe, the radical criticism, so far as it is understood, is regarded as a menace to vital Christianity. In my opinion, our laymen who have not become influenced either directly or indirectly by the unsound doctrine taught in so many of our denominational schools and seminaries are in full sympathy and accord with Doctor Hamilton's uncompromising insistence on the authority and inspiration of the Holy Scriptures.

If I correctly sense the attitude of the rank and file of the laity, we can afford to pay less attention than recently to the (so-called) sources of our Bible and more attention to "The Source." Doctor Hamilton has for years pointed out way, and that is why his loss will be keenly felt.

Let us pray that where one has fallen on the battle line, many may rush in to fill the gap and conserve the results of his unselfish devotion to "the faith once for all delivered unto the saints."

From Mr. William W. Banford

I am greatly surprised to hear of the departure to be with Christ of Dr. Jay Benson Hamilton. His virile witness to the verbal inspiration of the Bible, and to the Deity of our Lord Jesus Christ will be greatly missed. I earnestly trust you will be guided of the Lord in securing an editor to replace him. Truly clouds and darkness are round about the throne of God's government of His people as well as of the world.

From the Central Christian Advocate.

Dr. Jay Benson Hamilton was a pioneer in starting the overdue reform creating a pension fund for aged ministers. His heart was stirred at the sight of those who had given the full measure of their strength to the work of the ministry but who, when they could no longer work, were turned out in the wind and rain

without a home and sometimes without a tangible friend. The history of reformers and martyrs so often is "Benefits Forgot." Dr. Jay Benson Hamilton, as much as any one person, forever banished that from the Methodist mind. He created a new atmosphere. He lectured like a flaming torch everywhere on "From the Pulpit to the Poor House." He drafted the law making the superannuated minister a "pastor emeritus." He blazed the way for those who are now doing so much for these men. That is enough to give him an imperishable place in the Methodist Westminster. The Methodist Church now has funds for her pastors emeritus amounting to millions.

Dr. Hamilton was a fighter against what he considered the "Counterfeit Criticism" of the word of God. After laying down the presidency of Walden University in 1904 he threw himself into the battle for the historic faith as to the Bible. For, we know not how many, years he edited the *BIBLE CHAMPION* which gathered and scattered articles by constructive scholars who would check the rush of criticism, destructive or at least revolutionary. No matter what Dr. Hamilton was doing it was always a spot where the fighting was good. At the same time he was one of the gentlest of men. His outstanding trait was friendship. There he was most beautiful, far beyond every thought of self. He incarnated friendship.

The wheels began to slow up as he neared his three score years and ten. Since then he was not his old self. He was in Florida when, at the age of seventy-two and one month, almost to a day, his big heart ceased throbbing on earth. The Church has a sorrow for Bishop Hamilton. Two brothers, Bishop Franklin Hamilton and Jay Benson Hamilton, gone so nearly together. The bishop was in the midst of the session of the Conference on Unification at Louisville, when the summons to Florida came. As he passed the telegram to the writer, the depth of sorrow on the face of the old warrior could not be concealed. But he will find comfort in thinking how full is the family now in the Father's House, where some sweet day they will welcome him from labors and wars as a good warrior of Jesus Christ. Jay Benson Hamilton died as he had lived, his face lit with the inner light of the indwelling Christ. He lived to a purpose. He has his reward.

From the Publisher.

My nearly forty years of application to communications from many thousands of men in all walks of life have given me a coveted opportunity, via the mail route, to read character with a large degree of accuracy. The two years of intimacy with Dr. Jay Benson Hamilton opened up to me an opportunity to come in contact with a man after my own heart: a man of convictions and sufficient will-power to stand to them.

Dr. Hamilton's indefatigable energy, even in the weakened condition of his last years; his strong convictions of right and justice; his ability to express his convictions; his high regard for all that was noble, and for honest convictions held by others; his clear insight into truths; made him a man eminently fitted for the editorial chair—a man to be reckoned with! Convinced that the Bible, the whole Bible, was the Word of God, and that no man may add thereto or subtract therefrom, he was not content or satisfied that a resolution had been passed and properly recorded: His zeal consumed him, and, in vigorous language, he challenged those who sought to take from the Bible to show righteous cause for such usurpation of authority.

The menace of the various assaults upon the Bible gripped Dr. Hamilton at his heart. He believed that through this false teaching multitudes in our churches have been turned to disbelieve portions of the Divine Word, and are now sowing seeds of infidelity, and so dishonor and grieve God. He held the Church should be brought back, by its ministers, to the beginning, when we were "Bible Moths," feeding on "The Book."

Dr. Hamilton, as I knew him, was a born leader, a man with a clear vision, four-square; always ready to strike to protect, or sympathize in adversity; easily

touched by a burdened heart, ready to rejoice with another in his triumphs; coming in contact with him one always felt he was in touch with a man of power, as well as a soul as gentle and amicable as the Grace of God, only, can create.

In his years of suffering he once, casually referring to his weakened condition, wrote: "God may do as He pleases and it is ours not to reason why but to *obey and die* if He decides it is best." At other times he was always hopeful for the dawn of the day when he might once again become active, carry out the large plans he was convinced God meant should be consummated.

His last letter to me from St. Petersburg, Florida, was full of life; he told of his daily walks, of his returning strength, the delightful climate, the pleasure it gave him that his brother, the Bishop, suggested his living, for a season, among those dear friends who welcomed him in their homes. After this a season of silence, and then the announcement for which I was not prepared! His hope begat hope in me; I shared his hope, and awaited a time when the pleasures of our duties might find both of us happy and busily engaged. No wonder, therefore, I was shocked!

His fearless editorials, and his other articles, as well as his serials, proved him a man of strength and genius. I have no apologies to offer for any of his criticisms. Yes, there were critics. But was there ever a man who did things who had them not? They only proved his strength! Was it Wendell Holmes who said there were two classes of men: the one who did things and the other who sat by and wondered why it wasn't done the other way? But who will ever raise the question of sincerity in Dr. Hamilton's life?

His family has my sincerest sympathy, for their loss cannot be fathomed. Sympathizing with them, I feel I have not only lost a dear friend, but a wise counsellor and an able co-laborer! May his mantle rest upon a worthy successor to carry on his work!

* * *

Two philosophers were once discussing together the problem of human tragedy in the world. One asked the other, "Do you believe God could have made this world if He had known how it would come out?" The other replied, "Do you believe God could have made this world if He had not known how it would come out?" The second had the profounder moral insight. To have created a world like this without knowing what was to come of it would have argued moral irresponsibility in the Creator. What power can compare in its fateful possibilities with the power of creating human souls? No man who comes into the world is asked whether he will come or not. Every one of us is drafted into the life here. We are granted a fearful boon of freedom: but is the user of the freedom to act only with a sense of responsibility and not the grantor of the freedom? The only relief here is in faith in the inseparable union of power and moral responsibility in God.—*Bishop McConnell.*

* * *

We cannot serve two masters; either we must believe that we have in Isaiah 53 a real far-off portraiture of Christ, or else that Christ was mistaken, and that the portraiture was only "read into" the chapter in later days. The words of Canon Liddon, in reference to the destructive criticism of the Pentateuch, still hold good: "How is such a supposition reconcilable with the authority of Him who has so solemnly commended to us the Books of Moses, and whom Christians believe to be too wise to be Himself deceived, and too good to deceive His creatures?"

With those who know the Lord, and have heard His word in "the Scripture of Truth," this point of view will be decisive.—*William Sinclair, D.D., formerly Archdeacon of London.*—

* * *

The aristocracy of the future is in sight. It will not be an aristocracy founded on might; it will not be an aristocracy based on the accident of birth; it will not be an aristocracy by virtue of possession whether of knowledge or of wealth; but it will be an aristocracy of service.—*Matt. S. Hughes, D.D.*

The Arena

The Book of Ezekiel

BY WILLIAM H. BATES, D.D.



IN a clergyman's family the Book of Ezekiel was recently read through, in course, at family worship. The purpose of the Book and the method of working it out are not at once apparent. Indeed, members of the family felt that expository help was greatly desirable. The attempt is here made to give such help, and it may be that the assistance offered will be welcome not only to the ordinary reader of the Bible, but also to the Bible student.

Ezekiel, the son of Buzi, was a priest (1. 3). His name means "the strength of God," or "God will strengthen." He was born in the 18th year of Josiah, king of Judah, 625 B. C. In the second deportation of Jews to Babylon by Nebuchadnezzar, 599 B. C., along with 10,000 others (1 K. xxiv. 14) he carried away Ezekiel, as he had carried away Daniel seven years before, 606 B. C. The colony was located on the river Chebar, an affluent of the Euphrates.

He was called to the prophethood in the fifth year of his exile, in the 30th year of his age, 595 B. C. The three great prophets, Jeremiah, who exercised his ministry at Jerusalem among his fellow citizens; Daniel at Babylon among the Gentiles; and Ezekiel on the Chebar among his fellow exiles, were contemporaries. The latest date of his writing which he gives was when he was 53 years old, thus indicating a ministry of about 23 years. Tradition tells of his death by martyrdom. His alleged tomb is shown near Bagdad, where, it is said, an autographic copy of his prophecies is preserved, and where a lamp, lighted by his own hands and that never goes out, is kept perennially burning.

Ezekiel's mission, as disclosed by the contents of the book, seems to have been twofold: 1. To show the people the awfulness of their sins and the justness of the judgments they were suffering therefor; to eradicate forever the foolish hopes that had been excited in their minds as to a speedy deliverance somehow from the yoke of Babylonian bondage; and so to awaken in them individually a feeling of sincere repentance that would lead to a preparation for the inheriting of the promises of good made to them; and 2. After Jerusalem's downfall, to comfort the sorrowing exiles with a prospect of restoration to the old home-land after the predicted seventy years of captivity (Jer. 25:11) had been fulfilled. But, it may be added, under God's inspiration he revealed much, which he may not at all have understood himself, respecting a far-off restoration with accompanying adjuncts, which yet remains to be fulfilled; and so the book comes to be of surpassing interest. Such was the purpose of the book, and how it was worked out we shall see.

The Book separates itself into three divisions: 1. Prophecies preceding the fall of Jerusalem (chaps. i—xxiv). 2. Prophecies concerning surrounding nations (chaps. xxv—xxxii). 3. Prophecies after the fall of Jerusalem (chaps. xxxiii—xlvi).

ANALYSIS

DIVISION ONE. CHAPS. i—xxiv. B. C. 595.

I

1. Ezekiel's summons, chap i, to be a prophet, by a threefold symbol, or theophanous appearances, vs. 4-14, 15-25, 26-28.

2. His commission, chaps. ii, iii.

3. A panoramic portrayal of the approaching third siege and final overthrow of Jerusalem, under the fourfold form of

(1) A picture drawn upon a tile, iv. 1-3.

(2) Lying upon his left side 390 days, and on his right side 40 days, iv. 4-8.

- (3) The bread-mixture baked in disgusting filth, iv. 9-17.
- (4) Shaving his head and beard, v. 1-4; and the explanation of these signs, v. 5-17.
- 4. Divine judgments denounced against the Jews for their idolatry, chap. vi.
- 5. Final overthrow, chap. vii.

II

A pause in his ministry. A year and two months later he resumes his work. Being in spirit at Jerusalem, there follow, B. C. 594—

- I. A series of five visions, chaps. viii-xi.
 - 1. The chamber of imagery, or Jerusalem's corruption, viii.
 - 2. The six executioners, or the preservation of the righteous and the punishment of the wicked, ix.
 - 3. The burning coals and the cherubim—the glorious shekinah-cloud leaves the temple, x.
 - 4. The twenty-five wicked princes and the judgments against them, xi. 1-13.
 - 5. The shekinah-cloud leaves Jerusalem, xi. 14-25.

II. A series of two symbolic actions, chap. xii.

- 1. Ezekiel's removing himself and his household goods (vs. 1-7), prefiguring the removal and captivity of King Zedekiah (vs. 8-16).
- 2. His eating and drinking with quaking, trembling, and carefulness, typifying the terrors of the approaching siege (vs. 17-20); and the certainty of the fulfillment of these (vs. 21-28).

III. A series of four threatening discourses, chaps. xiii, xiv.

- 1. Against false prophets, xiii. 1-16.
- 2. Against false prophetesses, xiii. 17-23.
- 3. Against the elders, xiv. 1-11.
- 4. Against the Jews for their persistent impenitence, xiv. 12-21; yet a remnant shall be saved, xiv. 22, 23.

IV. A series of five parables and similitudes, chaps. xv.-xix.

- 1. The unfruitful vine, or the worthlessness of Judah, xv.
- 2. The outcast infant, or the abominations of the people, xvi. 1-59, yet a remnant shall be saved, xvi. 60-63.
- 3. The two eagles and the vine, or the fortunes of the royal house of Judah, xvii.
- 4. The sour grapes, or a vindication of God's justice in punishing and pardoning, xviii.
- 5. The lion's whelp and the vine—a lamentation for the princes of Israel, xix.

III

Another pause for eleven months and five days, when he gives chaps. xx-xxiii., B. C. 593.

I. Sharp reminders to a deputation of Israel's elders, xxi. 1-39, yet foretells notwithstanding their provocations and deservings of judgment, a return from captivity, xx. 40-44.

II. A series of five proclamations of coming judgment.

- 1. Against Judah, xx. 45-49.
- 2. Against Jerusalem, xxi. 1-7.
- 3. The ode of the sword, xxi. 8-17.
- 4. The coming of Nebuchadnezzar, xxi. 18-27.
- 5. Against the Ammonites, xxi. 28-32.

III. The sins of Jerusalem further set forth, xxii.

IV. A narrative of Israel and Judah in apostacy from Jehovah, under the figure of two harlots, named Aholah and Aholibah, xxiii.

IV

Now comes another pause, this time of two years and five months, when, B. C. 591, he resumes his ministry.

1. The parable of the boiling caldron, or the climax of the approaching calamity, xxiv. 1-14. (The far-off siege of Jerusalem began that very day, xxiv. 2.)

2. The death of Ezekiel's wife (vs. 15-18), and the meaning of it as an object-lesson. He is struck dumb.

DIVISION TWO. CHAPS. XXV.-XXXII.

Jerusalem's overthrow was to be construed not as a triumph of the heathen world, but as a sign of judgment, which, beginning with God's chosen people, was to be visited also upon the surrounding sinful peoples. So this division is a series of judgments pronounced against the following seven nations:

1. The Ammonites, xxv. 1-7.
2. The Moabites, xxv. 8-11.
3. The Edomites, xxv. 12-14.
4. The Philistines, xxv. 15-17.
5. Tyre, xxvi.-xxviii. 20
6. Zidon, xxviii. 21-26.
7. Egypt, xxix.-xxxii.

DIVISION THREE. CHAPS. XXXIII.-XLVIII. B. C. 588-575.

For a year, five months and twenty-nine days the siege of Jerusalem is on, ere the city falls. At length "one that has escaped out of Jerusalem" arrives on the Chebar, and says: "The city is smitten" (xxxiii. 21). Ezekiel's tongue is unloosed (xxxiii. 32). God recommissions him, and he begins the second part of his mission.

- I. Ezekiel's commission renewed, chap. xxxiii.
- II. The unfaithful shepherds of Israel reproved, chap. xxxiv.
- III. Another and more particular prophecy against Edom, chap. xxxv.
- IV. Sweet comfort for the exiles, and a song for the home-land, chap. xxxvi.
- V. The restoration and rehabilitation of the Jews set forth in the vision of the dry bones revived, and the union of Judah and Israel symbolized by the union of two sticks, chap. xxxvii.
- VI. Prophecies against Gog and Magog, chaps, xxxviii, xxxix.
- VII. Visions of the future, chaps. xl-xlvi.
 1. The temple, chaps, xl-xlvi.
 2. Its worship, chaps, xlv.-xlvii.
 3. The land, chaps. xlvii.-xlvi.

NOTE.—The prophecies of these last nine chapters have not been fulfilled. Says Kelly: "It is an unfounded assumption that a single feature in these visions was fulfilled by a single fact among the returned captives in their past history." But not one jot or one tittle of God's word shall in any wise pass away till it be fulfilled (Matt. v. 17, 18). These prophecies, therefore, must be relegated to the future. They belong to the millennial age. If this be so, then the absurdity of "spiritualizing" them and applying them to the Church in the present dispensation is at once apparent.

* * *

Life will always have some cross in it. New heights of worthier living keep appearing, new works of service beckon us to take hold. The upward way cannot be easy; it must be climbing to the end; but, as we climb, there comes more love of man, more love of God; a blessing of stronger, abler, kinder, happier life. And ever growing over all, a quiet restful sense of something brighter, happier still, beyond—some crown of better life than aught we know of here, which the Lord hath, in the unfolding of the eternal years, for them that love Him.—*Brooke Herford, D.D.*

Let us be Just and Fair

BY PROFESSOR LEANDER S. KEYSER, D.D.

SECOND, FINAL NUMBER.



PERMIT me to call your attention to another significant fact. On Sept. 8-11, 1919 (note the date) the General Evangelical Lutheran Conference held a meeting at Leipsic, Germany, at which an American representative was present and of whose proceedings he has written a report. From this paper we learn that the following great evangelical theologians and pastors were present and took part in the discussions, all of them standing firmly for the integrity of the Holy Scriptures and the confessional principles of their Church, which bind them to all the evangelical doctrines and commit them to the rejection of all latitudinarian heresies: Ihmels, Kaftan, Boehmer, Zoellner, Oeschen, Cordes, Gruetsmacher and Kunze. In addition to these, there were in attendance representatives of many universities, missionary societies and inner mission institutions. Their desire was not only to rehabilitate true religion in the Fatherland, but also to carry the gospel to heathen lands.

Now all these men have been in Germany through all these years, and have been lifting their voices against the latitudinarianism of the times and the Nietzscheanism and materialism of their own country. This is the element in Germany which tried by their teaching to abate the militaristic spirit and prevent the resort to arms, but were unable to do so, just as the evangelical people of this country are unable to prevent lynchings, race riots, strikes and many other evils, as well as the great crime of negative Biblical criticism in the house of our friends. Are we who hold to the evangelical faith to blame for all the evils in our land? We do what we can to prevent them, and we can do no more.

Many good people today cry out against the terrible religious condition in Germany before the war, and regard her downfall as a divine punishment for her departure from the Bible and the Christian faith. It may be that she is only receiving her just punishment. If she is, she should not complain. But how about the religious conditions in other countries—France, Italy, Belgium and Great Britain? Note this: "In the last French census nearly five million people wrote themselves down 'atheists'" (Fitchett's "The Beliefs of Unbelief," 1907). Remember that this was the condition of France before the war. Is not atheism a more serious departure from religion even than many of the forms of rationalism, which still are theistic or at least pantheistic? And, by the way, Clemenceau, the premier of France, who exercised so dominating an influence in the peace conference at Versailles, is an avowed atheist, so that no prayers could be offered in any of the meetings, even though our president is a Presbyterian elder; and he, the representative of the United States, connived at and agreed to those prayerless conferences. It may be said that some of the Christian men in the councils prayed secretly, but we doubt whether the secret prayers of believers who are afraid to "let their light shine before men" will be availing before a God who cannot tolerate duplicity and poltroonery of any kind. If such has been the religious condition of France, what about the theory of divine punishment?

Are you acquainted with the conditions in England? If not, I will call your attention to a few books written by Englishmen themselves, who surely would have no interest in exaggerating the conditions. There is Dr. George Tenslow's "Present-day Rationalism Critically Examined" (1903), which deals with the "old secularism of the Seventies," and "the new secularism of today." Remember that "secularism is a distinctively British product. This book also tells us that British "rationalism and materialistic monism" is "professedly based on Darwinism," also a British product. Read Muir's "Modern Substitutes for Christianity" (1909 and 1912), and note the utter baldness and blatancy of British infidelity and the various "substitutes" it proposes. Another illuminating book along the same line is Edmund McClure's "Modern Substitutes for Traditional Christianity." I am glad to note that this fine author deals crushingly with "the cult of the superman" (the miserable doctrine of Nietzsche), but he deals in the same effective way

with the theosophy of Mrs. Besant, an English woman, and the so-called Christian Science of Mrs. Eddy, an American product. Two very illuminating books on the terrible conditions existing in Great Britain before the war are C. L. Drawbridge's "Common Objections to Christianity" and "Popular Attacks on Christianity," in which the author shows that an organized propaganda of atheism, secularism and infidelity ran through the whole empire, with societies well organized, many periodicals and books issued, and large meetings held on Sunday in the public parks, all for the purpose of destroying faith in the Bible and the Church. And Dr. Drawbridge frankly admits that no adequate effort was being made by the Established or Independent churches to stem the tide of unbelief. So grave was the situation that the bishop of London, Dr. A. F. Winnington-Ingram, felt constrained to step into the breach, deliver vigorous lectures in defense of the faith in the parks and elsewhere, and publish a book entitled "Reasons for Faith," in refutation of the many popular assaults on Christianity. Vast crowds gather on Sunday in the parks of London and other cities to hear all sorts of addresses against the Bible. Remember, too, that this was the status of affairs immediately before the war. The conditions were serious enough in Germany, but I have never read of such a propaganda of popular and outspoken infidelity in that country as there has been in England for the last fifty years. If one country is divinely punished for its departure from God and His revealed truth, will not other countries have to be punished, too, for the same delinquencies?

Let us frankly consider the situation in our own country. England gave us Paine, and Ingersoll was an American product, and not of German descent. In the last number of your magazine you reprint an article about Ernest Haeckel, the German materialist, whose views I repudiate just as you do; but you must remember that he belonged to the school of Darwin, Huxley and Tyndal, and got his start from their evolutionary teaching, and simply carried it to greater length than they did. Just so other out-standing materialists of Germany, Vogt, Feuerbach, Buechner and Moleschott, were disciples of Darwin and advocates of the Huxleyan type of evolution. But you must not forget that we have Leuba in this country, who is an advocate of atheism and a professor in one of our American colleges. In 1916, right in the midst of the war, he issued his book, "The Belief in God and Immortality," published by Sherman, French and Company, Boston, in which he showed, by statistical tables compiled by means of a questionnaire, that the majority of one thousand men of science in our institutions of learning, government service, etc., replied to his questions that they were either atheists or agnostics. Let us note some of his figures. Of the whole number of scientists only 41.5 per cent. expressed a belief in God, while 41.2 per cent. professed themselves to be atheists and 16.3 per cent. agnostics, making in all 58.2 per cent. of them "non-believers," as Dr. Leuba himself puts it. In regard to the immortality of the soul, 50.8 per cent. were believers and 49.2 per cent. non-believers. Of the physicists, 57.1 per cent. were atheists or agnostics; of the biologists, 69.5 per cent; of the historians, 51.7 per cent; of the professorial sociologists, 75.7 per cent; of the psychologists, 75.8 per cent, with only a very small section of them agnostics. Some of the non-professorial groups make a better showing, and thus reduce the average somewhat, but, safe to say, in every case those whom Dr. Leuba calls the "greater" (that is, the more eminent) scientists are the most atheistic.

I cannot give more figures and particulars, but surely the situation in our country is grave enough. I do not know that such a tabulation of unbelief has ever been made in any other country, and it is doubtful whether it could be duplicated. If other countries are offenders, we have little reason to boast over them. If they are being punished by a just God for their unbelief, who knows what may be in store for us? Have we a right to exclaim with righteous indignation over the rationalism of another country when our own country is honeycombed with even the most degrading form of unbelief, downright atheism, and that among our leading scientists and philosophers? Perhaps our crimes, lynchings, race riots, strikes and sexual vices are nothing more than the punitive justice of God reacting against us because of our sins and unbelief.

Now, if any class of persons should exemplify the Christian principles of truth, justice, equity and mercy even to people who have been our political enemies, it surely is the evangelical Christians of this country, who profess to be the real believers in the Bible and the true followers of Jesus Christ. Will God bless us if we show a hard and ungenerous spirit? Will He help us in our advocacy of His cause if we cover up and distort the truth? When we label all German theology "Hun" theology, we are guilty of misrepresentation. Strict Christian veracity surely would prevent from such indiscriminate condemnation, and would lead us to admit that many of the German thinkers are truly evangelical, and have been trying all through the years, since the days of the Reformation, to stem the tide of unbelief of all kinds. Our indiscriminate denunciations are all the more excusable in view of the fact that the works of Henstenberg, Keil, Delitzsch, Christlieb, Bettex, Luthardt, Tholuck, Noesgen, Frommel, Möller, Ebrard, Philippi, Frank, Wendland, Wobbermin, Dennert, Ihmels, Kaftan, and many other stalwart evangelicals have been translated into English, so that all of us may, if we will, know that they stand with us for the true faith. Is it just, right and honest to put all German theologians in the same category?

Lest you should misunderstand, I desire to say that I am pro-American to the core. Every drop of my blood is "red, white and blue." My forbears have been in this country ever since the days of the American Revolution and before. One of my maternal grandfathers fought in the Revolutionary War; one of my grandfathers in the War of 1812; and my father was a soldier in the Civil War, and lost his life in that conflict; one of my sons has just arrived from "overseas," having made much sacrifice as a physician of the American expeditionary forces. But as a Christian and patriotic American, I believe that genuine Americanism can be promoted only through the great principles of veracity, fairness, justice, and magnanimity toward a fallen foe. The cause of evangelical truth, to which our life and energy are consecrated, can best be promoted by evangelical Christians everywhere acknowledging one another as brethren and uniting their forces against the common enemies of our common faith. Nor do I believe that evangelical truth can be best promoted by the employment of heat, passion and wrathful epithets, but rather by prayer, faith, strict regard for the truth, and invincible argument. Let us keep on with our advocacy of the evangelical doctrines, and without calling our opponents ugly names, which will never convince nor convert them. Let us prove our position so conclusively and exhibit so judicial and fair a spirit and temper as to commend "ourselves to every man's conscience in the sight of God."

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We live by faith, not by sight. We do not preach that all is disappointment—the dreary creed of sentimentalism; but we preach that nothing here is disappointment, if rightly understood. We do not comfort the poor man by saying that the riches that he has now will he have hereafter—the difference between himself and the man of wealth being only this, that the one has for time what the other will have for eternity; but what we say is, that that which you have failed in reaping here, you never will reap, if you expected the harvest of Canaan. God has no Canaan for His own; no milk and honey for luxury of the senses; for the city which hath foundations is built in the soul of man. He in whom Godlike character dwells has all the universe for his own.—*Frederick W. Robertson, D.D.*

* * *

Do you know that the world is too busy and people are too preoccupied to take the time and trouble to look up, in order to study the character of the Lord Jesus Christ in heaven, but they want to know about Jesus, and they are going to pass judgment upon Him? Do you know where they are looking for Him? In your life and in mine. Oh, the responsibility to reflect truly the image of the Master. How can I be beautiful? God knows my heart, God alone knows the evil things of my life. How can I be beautiful? Only as the branch can be beautiful, only by abiding in the living Vine, which is Jesus Christ our Lord.—*Rev. T. R. O'Meara.*

Wesleyanism on the Toboggan



THE decadence of English Methodism is one of the most alarming facts of Modern Religious History. We have referred to it a number of times as a warning to World-Wide Methodism. *The Journal of the Wesley Bible Union*, is the magazine which was established by the loyal Methodists, when the denominational press was captured by the enemy. We furnish our readers from it further facts, which forebode total disaster unless a Miracle of Divine Grace shall interpose.

METHODIST DECAY—OUR 13TH DECREASE.

"What prospect is there of a return to the glorious Gospel which once Methodism preached faithfully and with power? There can be no doubt in the minds of reasonable men that the decline of Wesleyan-Methodism all over the land is due chiefly to the attacks upon the Bible, and the false teachings of our time. For the 13th year in succession, decreases are reported in membership and other directions. This time, they amount to 3,635 members; 1,581 on trial; 4,473 juniors, Sunday School teachers, 7,451; Sunday School scholars, 29,564. If our higher critics and new theologians had definitely plotted to ruin Methodism they could not very well have done more than they are doing today.

ROMANISM AND THE FREE CHURCHES.

"More serious in some respects than the decreases in membership, are the multiplying signs that Methodism is ceasing to care for real Evangelical Christianity, and is preparing for compromise with sacerdotalism just as she has already compromised with rationalism.

"The coquettings with sacerdotalists in the 'reunion' movements, are unmistakable in their significance. They mean that many Methodists have ceased to care for Protestantism. The invitations to the Romanising Bishop of London, to Lord Hugh Cecil, and to Dr. Orchard, the arch-romaniser of Nonconformity, show this beyond dispute. Signs of a Romewardment in Wesleyan Methodism are multiplying. Mr. Morton in the Plymouth Synod last year gave one instance, viz., of a young Wesleyan Minister who said that he used the crucifix, wanted the Confessional, believed in the Mass, and was representative of many others in our ministry. Rev. Mr. Morton was bitterly denounced for bringing such a case into the light. But after all it behooves the young ministers of our Church to show, as they easily can, that this is not their own personal position, for such reports are wide-spread.

THE CATHOLIC TIMES.

"The chairman of the Plymouth Synod was especially bitter and angry at Mr. Morton's narrative; but nemesis has followed swiftly upon such anger. For in that district, another Wesleyan minister has actually joined the Roman Church and is now in seclusion at Buckfast Abbey.

"In an article on a 'New Campaign' in the *Catholic Times*, Rev. J. P. Redmond strongly urges a Romanist campaign for the capture of Nonconformity, and says:

'A recent convert from Wesleyanism has declared that scores of young ministers are turning hopeful faces towards the Catholic Church; that many would in fact become Catholics at once only that they are deterred by an unaccountable belief that the door to the priesthood would be shut against them. They little think how glad we should be to welcome them even into the ranks of the priesthood.'

"We recall Sir William Harcourt's famous declaration that the cry now needed is not so much 'No Popery' as 'no Treachery.' Both rationalists and romanisers are traitors to Church and Faith.

GROWING AGGRESSIVENESS OF UNBELIEF.

"To take a few illustrations. One of our ministers, speaking of the first chapter of Genesis, said it was on the same level as the story of Jack and the Beanstalk. This is, of course, the same in meaning, as the almost ceaseless statements, that Genesis is 'unhistorical,' 'composed in large part of myth and folklore,' etc. All these statements are equally wicked, but the Jack and the Beanstalk parallel, while simpler, is certainly also more vulgar. Another minister, speaking to children, told them that he hoped they were not being taught such things about the Bible, as he was taught when he was a youth; for example, that 'the Bible is true from cover to cover;' there is a lot of trash in the Bible. Another minister, addressing children who had just been singing a hymn about 'this heart of mine so full of sin,' told the children that he did not believe in the hymn. A child's heart was not full of sin. A little later one of the children objected to what his Sunday School teacher was teaching, and quoted the minister on the other side.

THE DAY SCHOOL.

"It behooves us to keep our eyes also upon the day schools, which are undoubtedly in some cases poisoning the very springs of the nation's life. The headmaster of a Council School is a convinced 'Higher Critic;' so also is his wife, who is headmistress of the girls' department. In one of the Wesleyan Sunday School classes are four day-school boys, about 14 years of age, who openly declare their disbelief of the Bible. The Bible, they say, has in it a lot of fairy tales. This was learned at the day school. The wife of the master recently, gave a Bible reading, which was very much appreciated. But at the close she said: 'I don't know what you think about all of this; but for my part I don't believe it.' Yet the 'religious instruction' in the day school is in the hands of this man and his wife.

PRESENT WESLEYAN DOCTRINAL POSITION.

"In the interval since the last Conference, our conviction has deepened concerning the extreme peril of Wesleyan Methodism. The bold advocacy in the Methodist Press of views, that throw discredit upon the Bible and antagonize many of the central doctrines of the Methodist Evangel, distinctly reveals how prevalent the Modernist Apostasy is. The tendency of that Apostasy is in the direction of a complete denial of the teachings of the Bible under the profession of adherence to the Christian Religion. . . . Will the Wesleyan Methodists of this generation allow the heritage which they have received from their fathers, to be transformed into an instrument for the propaganda of Doctrines that represent Jesus as a teacher of errors that have misled the centuries? Shall the organization and property of our church be converted into an organ for the dissemination of doctrines which, while they flatter our Lord with high-sounding titles of laudation, at the same time disown Him; affirming that He was so emptied of all Divine attributes, that His teachings were so mingled with the errors of His age and nation, that only skilful criticism can separate the wheat from the chaff in His words, and determine what is true and what is false in what He taught?

"We ask what is the Godhead of the Christ of the extreme school of the Kenotists worth to mankind? The critic who can correct Him is surely His superior. To ask us to worship one, whom a youth just out of college can correct, is the height of absurdity. A Methodism that sanctioned such doctrines would have lost all of Methodism but the name, and the name would remain as a sad memorial that the Rationalist community bearing it was renegade from its origin. In essence such a Church would be both anti-Methodist and anti-Christian.

"The following Doctrines of the Christian Faith are being openly questioned, and in some cases assailed in Wesleyan Methodist pulpits and literature; The Infallible Authority of Holy Scripture; the Infallibility and Authority of our Lord and Master Jesus Christ; the Trinity; the Pre-existence of our Lord; His Virgin Birth; His Bodily Resurrection; the Fall of Man; Original Sin; Propitiatory Atonement; the necessity of Regeneration; Adoption, the Sonship of Believers; Entire Sanctification; and Eternal Punishment.

"In view of the prevalence of these anti-Christian errors, we feel that no other basis of unity of doctrine is equal to that which we possess in the Standards fixed by John Wesley. . . . We maintain that unity of doctrine in the Wesleyan Methodist Ministry ought not to be regarded as something to be *sought*. If its Ministers are faithful to their ordination vows and to their solemn renewal at every May Synod of their doctrinal pledges, *that unity exists*.

"The Standards which fix our doctrines are far more explicit than any condensed formula could be, seeing that those Standards are composed of Sermons and Notes which explain with great clearness and minuteness of exposition, in the plainest and most untechnical language, easy to be understood by the most unlearned, what are the doctrines that constitute the Methodist message.

"John Wesley, we maintain, has shown profound wisdom in not making our Standards a brief chain of formulated articles, such as furnish immeasurable opportunities for quibbling, concerning the meaning of technical phrases. He was, we believe, led by the Holy Spirit to make the Standards such that the doctrines are not briefly stated, but carefully affirmed, and copiously guarded and explained.

"We, therefore, reaffirm what we have said above that there is no need for any other basis of unity of doctrine than that which we already possess in our Standards. *Now, indeed, we contend that to seek for any other basis of doctrinal unity is a violation of our constitution, and would involve the misappropriation of the properties settled upon the Model Deed.*"—*Journal of the Wesley Bible Union.*

* * *

Christ and Holy Scripture.

Remember always that it was to the Old Testament that Christ and the early church appealed in proof of His Divinity. "Search the Scriptures," said our Lord, "for they are they which testify of Me." It was then that the life and death, the resurrection and the work of Christ were foreshadowed and predicted, and upon this fact, He laid His claim to be believed.

* * *

Life is governed by the law of love. What we are depends upon what we care for. He who loves God with all his heart will not be an indifferent Christian. He who loves his neighbor, as himself will be a good neighbor, a friend to friendless, a cheerer-up of the weary. Christianity is the religion of a Person. The practise of Christianity is simply the practise of the love that flows out from that Person into our hearts, and back from our hearts to that Person.—*Charles Carroll Albertson, D.D.*

* * *

He walks in the presence of God who converses with him in frequent prayer and frequent communion, who runs to Him in all necessities, who asks counsel of Him in all his doubtings, who opens all his wants to Him, who weeps before Him for his sins, who asks remedy and support for his weakness, who fears Him as a Judge, reverences Him as a Lord, obeys Him as a Father, and loves Him as a Brother.—*Jeremy Taylor.*

* * *

We pray for better bread sometimes when we only need a better appetite. If God answers the prayer just as we ask it, we will be no better off than before: but if He gives us an appetite, our crust will be as good bread as we want, and so our prayer will be answered after all.—*Edward Leigh Pell, D.D.*

* * *

We have only what we share; the more of religion we spread abroad in our home and shop and world, the more we have in ourselves. The widow's cruse of oil is our religious life.—*Central Christial Advocate.*

The Club

How we Live, or, The Lesson of our Years, in Ten Parts

BY LAWRENCE KEISTER, D.D.

PART 6.

Be thou faithful unto death and I will give thee the crown of life. Rev. 2:10.

The preacher who resents friendly criticism is related to the doctor who buries his mistakes. Jas. 3: 13-17; Psa. 101: 7.

The gospel is not dependent on next Sunday's sermon but the very reverse ought to be true. I Cor. 14: 37; Matt. 10: 20; Heb. 4: 12-13.

Scriptural orthodoxy has the simple beauty of the wild rose and the impressive dignity of the rising sun. Heb. 2: 1-4.

Plain statement is adapted to a plain case and real religion requires no oratorical ornaments. I Cor. 2: 1, 2; 13: 1.

Some Christians are faithful enough to offend men but not faithful enough to win them. I Cor. 13: 8; 2 Cor. 6: 1-10.

Error, however attractive and promising, never bears the same fruit as truth. Matt. 7: 17-20; 2 Pet. 2: 20, 21.

Eloquence has no power to change teachings that are essentially different. I Cor. 1: 20; 2 Pet. 2: 18, 19; I Cor. 2: 4, 5.

On several occasions Paul made it clear that he preferred to be faithful rather than agreeable. Acts 23: 1-3; I Cor. 4: 21.

The man who believes in scriptural holiness and lives accordingly cannot be silenced by accusing him of spiritual pride. Heb. 12: 3; I Pet. 4: 12-16.

The judgement day will have less unsolved problems than some suppose. I Tim. 5: 24, 25; Matt. 19: 30.

Christians should have the same note of earnestness and the same element of reality that appear in the life of our Lord. Jno. 6: 63.

Blunders look like sins when men refuse to make amends. Acts 17: 30, 31.

A minister in the pulpit Sunday morning with the Bible open before him may preach his own opinions and nothing more. 2 Pet. 2: 1; I Cor. 1: 18, 19.

Every religious service ought to have perceptible touches of the supernatural. Rom. 14: 16-18; Acts 10: 44-48.

Wordy preaching is as unpalatable as water from a cistern. Job 19: 1-2.

Men who hold erroneous views naturally demand immediate acceptance of their doctrine. Matt. 15: 1-9; Acts 4: 15-18.

If some modern preachers were suddenly to become apostolic in faith and practice what would happen? Gal. 2: 20, 21.

It were better for a man to lose his life, according to Jesus, than to mislead one of the little ones who trust in Him. Matt. 18: 6.

If Jesus needed days and nights of seclusion how about ordinary men. Luke 6: 12.

Observation finds the double-minded man just what James says he is whether he stands in the pulpit or sits in the pew. Jas. 1: 7, 8.

One good sermon does more good than two poor ones. I Cor. 2: 4, 5; I Thes. 1: 2-10.

Preachers who fall in with popular errors while they last and disown them when public sentiment changes show a lack of discrimination or of courage. Ex. 23: 1-3; Acts 4: 19, 20; Heb. 13: 6.

PART 7.

Apart from me ye can do nothing. Jno. 15: 5.

Personal knowledge of Christ precedes personal ministry. Jno. 1: 40, 41; Acts 1: 21, 22; Gal. 1: 11, 12.

The coming of the Holy Spirit has been announced but some seem to know Him only by hearsay. Jno. 15:26, 27; Acts 7:51-53; 19:1, 2; Jude 17-21; 1 Cor. 3:16.

The preacher should prepare himself in view of divine requirements and his sermons in view of his hearers' needs. 1 Tim. 4:16.

A disordered soul is as illy prepared to discover truth as a disordered eye to behold visible objects. Matt. 6:22, 23; Prov. 20:27.

The Gospel is God's way of saving men and not merely subject matter for popular discourse. 1 Pet. 4:7-11; Rom. 1:16-17.

The King who thinks that by divine right he can do wrong must be brought to his senses by being brought to justice. 2 Sam. 12:10.

Men who are not held accountable for their acts are likely to take the attitude of the judge who feared neither God nor man. Luke 18:2-5.

A servant of God knows whom he serves and also what he is doing. Jno. 15:15; Rom. 1:1-6.

The Golden Rule is the principle of right life and also of just judgment. Matt. 7:12; 25:40.

Our interests are the advance agents of our activities. Matt. 20:20, 21.

It may be well to inquire whether I have co-operated with God in any service today. 1 Cor. 15:58; Psa. 90:12.

Duty leads to duty but neglect of duty obscures our path. Matt. 23:23, 24.

There are men of broad views who seem to lack spiritual insight. Jno. 3:1-10.

Effective sermons spring from the consciousness of Christ as well as that of the preacher. Matt. 10:20; Acts 6:10.

Men who harbor doubts and cherish delusions in their religious life fail to take counsel of God. 2 Tim. 4:1-5.

That sin cannot be concealed should be known early in life as it is stated early in the Bible. Num. 32:23; Matt. 10:26.

Unprayed acts are misfits in a Christian life. Phil. 4:6, 7.

A voice from heaven seems to say, Cease from self and serve the living God. Jno. 10:27, 28; Acts 11:7-12.

It requires the discipline of week days to prepare pastor and people for the services of Sunday. Ex. 20:8, 9; Jas. 1:19-27.

There is a ministry unorganized and unseen by men but authorized and blessed of God. Matt. 6:5, 6, 16-18; Acts 16:6-10.

Gentle tones and an impressive manner are not sure signs of spirituality. Rom. 10:17, 18.

Preachers who show indifference to any truth find indifference in their hearers. 1 Thes. 5:23; Luke 11:34, 35; Acts 20:27.

The wood-shed sermon is only a substitute for something better. 2 Tim. 2:24-26.

Jonah's anger sprang from disappointment and not from devotion to God or interest in men. Jonah 4:1-3.

The best way to receive the truth taught in the Bible is to receive the Author of the Bible. Matt. 10:40; 2 Pet. 1:21; Jno. 14:26.

PART 8.

If we live by the Spirit by the Spirit let us also walk. Gal. 5:25.

One may be led by the Spirit, know it, confess it, rejoice over it and yet never boast about it. Luke 4:16-19; 10:21-24; 1 Cor. 2:4, 5; Rev. 10:18.

Men who fail to follow the spirit fail to know the truth. Jno. 16:13, 14.

It pays to be good but there is not money enough to pay any body for being good to say nothing of every body. Psa. 19:9, 10; Heb. 11:6; 1 Tim. 4:8.

Oratory in prayer may impress the people but it cannot bring the answer of the prayer of faith. Matt. 6:7, 8; Jer. 29:12, 13; Rom. 8:26.

Argument may disclose opposition to the truth as well as an effort to communicate it to others. Matt. 10:24-27; Acts 6:8-10.

Have a conference with Christ the first thing in the morning and if it is what it ought to be it will be the chief event of the day. 1 Tim. 6:11-16; Eph. 3:14-19.

Talking about "our absent Lord" is less becoming for Christians than co-operating with Christ as our contemporary. Matt. 28:20; 18:20; Acts 16:7; Rom. 8:9; Titus 1:13, 14.

Inadvertently yet inevitable, egotism says, "Nothin' doin' except what I do." Isa. 5:21; 3 Jno. 9; Jno. 5:44.

Any church member and any preacher can be 100 per cent. efficient. Phil. 4:13; Eph. 6:10, 11; 2 Cor. 3:6; Acts 1:8.

Church people who have a good spiritual appetite are easily fed. Matt. 5:6; 1 Pet. 2:1-3.

Some church members are like a root-bound plant, they need repotting. 2 Cor. 6:11, 12.

Rejecting the Spirit in order to avoid sanctification can hardly be considered a victory of faith. 2 Cor. 7:1; 1 Thes. 5:23.

If a minister of the gospel is always able to bring forth things new and old it is because he never drifts and because he continually grows in grace and in the knowledge of Christ. 2 Cor. 3:17, 18; Phil. 3:7-12.

How wonderful that the representative of Jesus is divinely supported even as Jesus is: The Spirit of your Father speaketh in you; the Father abiding in me doeth his works. Jno. 7:18; Luke 10:16; Jno. 13:20.

No man, however gifted or well educated, is prepared to fill a pulpit until he is "full of faith and the Holy Spirit." Luke 24:49; Rom. 8:1-11.

PART 9.

In him ye are made full, who is head of all principality and power. Col. 2:10.

Consecration prepares the Christian for the obedience and service that spring from personal devotion to Christ. Rom. 12:1, 2; Psal. 40:8; Gal. 1:15-17.

The preacher who lacks the endowment of the Spirit lacks the interest and energy that lighten his task. 1 Cor. 9:16, 17; Acts 4:31; Rom. 15:13.

Many professing Christians spend the greater part of their lives in the seventh chapter of Romans. Rom. 7:19; Jas. 1:4; Rom. 8:14; 1 Jno. 4:18.

The impetuosity of a speaker may indicate shortage of material as well as over supply. Isa. 28:16.

Only by living up to the best light they have can Christian people avoid walking in darkness. Jno. 8:12.

Any answer God gives to prayer will satisfy any one who really believes in him. Psal. 84:11; 2 Cor. 12:7-10.

The war prophets never recall their unfulfilled predictions and their mistaken interpretations of Scripture. Matt. 24:11; Jer. 23:30-32; Isa. 55:8, 9.

There is a kind of Socialism that attempts to do what God does not propose to do and what man cannot do. Matt. 5:5; 6:24; Luke 12:13-15; 1 Pet. 1:17-21.

"The will to victory" which was heralded as a winner before the world war failed to do what was expected of it. Col. 2:8; Zech. 4:6.

Stating the gospel, explaining, proving, illustrating, dramatizing it, are not enough to render it effective—it must be preached by a man who is a Christian through and through. 1 Cor. 13:1; Rom. 5:1-5.

Accepting the invisible Christ as "the ruler of the kings of the earth" allays the desire by removing the necessity for a visible ruler of the nations. Heb. 1:8; 2 Cor. 5:16-19; Rev. 1:4-7.

PART 10.

Go ye, and stand and speak in the temple all the words of this Life. Acts 5:20.

It is a very dangerous thing to speculate lightly upon matters of human interest for our whole being must go where our thoughts have led.—*Canon W. H. Freemantle.*

Sin must be condemned unto death before it can be forgiven.—*Charles Cuthbert Hall, D.D.*

Self-importance and Love cannot dwell together in the same house of clay.
—*Pres. William DeWitt Hyde.*

The real secret of unhappiness among men is that they are without God and therefore without hope in the world.—*Hugh MacMillan, D.D.*

It is said nowadays that Christianity means communism and that it is the duty of all Christians to give away everything that they possess. It is strange that Christ never proclaimed this duty except to one man, and that man was not a Christian. Of course it must be admitted at once that this would be the duty of all Christians if it could be shown that it would be for the real good of their fellowmen. But this has never been shown. On the contrary communism has always turned out badly.—*Henry Van Dyke, D.D.*

If you know anything about Jesus Christ rightly this is what you know about him, that in him you see God.—*Alexander MacLaren, D.D.*

The one and only prescription for perpetual youth is the life of faith.—*J. Brierley.*

Christianity does not mean religious services, Churches, creeds, Bibles, books, equipment of any kind; it means the spirit of Christ.—*Marcus Dods, D.D.*

It is ever regarded as one of the signs of a true church that it produces saints.—*Bishop Earl Cranston.*

There are Christians and Christians. The one hundred and twenty in the upper room at Jerusalem were Christians before Pentecost. No doubt about it. They believed in Jesus; they were converted; but they were different kind of Christians after Pentecost from what they were before Pentecost. Before Pentecost they had to be nursed and carried along; after Pentecost they carried others.—*David Gregg, D.D.*

The time will come when all ministers shall preach under the power of the Spirit with like power to the saving of men.—*David J. Burrell, D.D.*

We believe that there is beyond all the shows and shadows of time, all the changes that make up earthly life, a life eternal, a life in the open presence of God, a life which is the Knowledge of God.—*Brooke Foss Westcott, D.D.*

Christian Science and the Churches



SOME members of churches who have apostatized to Christian Science—a religion that is neither scientific nor Christian—are disposed to treat their churches courteously, and so ask for church letters of dismission to the Scientists. It is said that Christian Scientists greatly desire such letters, for thus their bodies would be given recognition as churches. But so far as we know no such letters have been granted, for the orthodox churches refuse, very properly, to make such recognition.

This insistent and rather troublesome question has been solved, after a fashion, by the Rt. Rev. Irving P. Johnson, D.D., Episcopal Bishop of Colorado. He has signified his desire that the clergy of his diocese use the following form in dealing with such persons, and upon their signing such statement, the clergy have permission to erase their names from the register.

Proposed form of transfer letter to be given to Communicants of the Church asking for transfer to the Christian Scientists:

RENUNCIATION OF MY CHURCH VOWS.

Having been baptized into the name of the Father and of the Son and of the Holy Ghost, and having been admitted into the fellowship of the Church, and having taken the vows of allegiance to Jesus Christ, and faithfulness to my Church, and having accepted the teaching of Mrs. Mary Baker Paterson Eddy as set forth in her book, *Science and Health with Key to the Scriptures*, I do hereby certify:

That I do renounce my baptism;

That I do deny that Jesus Christ was God manifest in the flesh;

That I do repudiate the doctrine of sin;

That I do reject the doctrine of forgiveness of sin through the shed blood of that same Jesus Christ;

That I do renounce the doctrine of the Trinity, and will no longer worship the same;

That I refuse to participate in the observance of the Lord's Supper;

That I hereby abandon the faith of the.....Church, and authorize you to erase my name from your membership records, and make my choice to be a member of the Church of Christ, Scientist.

Date.....

Witness.....

Signature

* * *

We have heard much of the geniality of Jesus, and of the depth and range of His compassion; nor can we ever exaggerate, in warmest language, the genial and generous aspect of His character. But it is well that the listening ear should be attuned to catch the sterner music of that life, lest, missing it, we miss the fine severity which goes to the perfecting of moral beauty.—*G. H. Morrison, D.D.*

Whenever a man tells us that he is an evolutionist, and that his great grand father was a monkey, we tell him we are not disposed to dispute that proposition for two reasons: First, One is supposed to know more about his ancestry than others know, and secondly, we judge of one's ancestry largely by the peculiarities of the offspring, and we must confess that one has many of the striking resemblances of one's great-grandfather.—*Western Recorder.*

New York Presbytery and Union Seminary Students



FOR about two years no Union Seminary students have been licensed or ordained by New York Presbytery. As a result there was much quietness, instead of debate and criticism. This year two of their students appeared and were ordained for work in the bounds of New York Presbytery. We were interested to know just why this change, and to learn of the faith and testimony of these young men. We were informed through a member of this presbytery who was one of those deploring former licensures and ordinations of Union students, that these two young men sustained an excellent examination. Their knowledge of the historic fundamentals was so full and accurate and their profession of personal faith in and agreement with these fundamentals was so clear, definite and so free from all reservation and subterfuge, that they won the confidence and respect of the presbytery, and no man felt called upon to cross-question them. This is precious information which will gladden the hearts of many earnest believers. We do not fully understand the relation of these students and their faith and knowledge to Union Seminary. We do not understand why they seek such a connection. We listened to the president of this seminary recently in two successive lectures, discussing the development of the Christian idea of God. We never heard anything that was or could be farther from the Christian faith in God. He followed closely the course of German philosophers and with them concluded that we could not positively know God or that there was a God. Yet without God the universe could have no moral purpose. If there was no moral purpose in the universe, all was ruin. We needed God to sustain this moral purpose. Therefore we make a venture and say there is a God. This venture he called *faith*.

The Continent accounts for this new phenomenon of two sound young men from Union by saying that the main current of even liberal thought in the evangelical church has been for the last ten years running toward dependable dynamic orthodoxy (we do not catch the exact suggestion of the adjectives, "dependable dynamic"). Otherwise we agree with *The Continent*, if it will reduce the ten years to four. Ten years ago liberalism was very bold and afar off, as Dr. Mc-

Giffert still is. But with the beginning and advance of the war, men began to think. They became less speculative and more earnest. Many pet theories and hasty conclusions were blown out to the desert of forgetfulness, and earnest liberals have professed a great change of view. The fall of Germany, like the fall of Rome, shattered many deceitful errors. It certainly will be a great joy if the whole New York situation is being cleared up. There are in this connection some very lovable and attractive men, and if the errors which have separated them from the historic faith, in the providence and grace of God have been removed, then we can all stand together in the bonds of the revealed faith. This would indeed be a happy event. The great embarrassment of the Presbyterian Church has been the dissensions concerning the faith. A church thus united and loyal to our Great Captain and His word could challenge the powers of hell. May God grant that this is all true. It would add another indication of the approach of a great evangelical revival.—*Presbyterian*.

The Ten Commandments in Public Schools



Nearly every part of the broad British Empire provision is made for the children to learn in school hours the Ten Commandments. Many of the state school authorities encourage the displaying of the laws on the walls of the school rooms. A circular from Wellington, New Zealand, sent out by the "Decalogue Committee," urges that the laws of that state be made conformable with those of other parts of the empire, and provision be made for the repetition or memorizing of the Commandments in the school. They urge that "a knowledge of these laws is in the interests of character building and good citizenship, and is also an aid to good government."

The Ten Commandments are the basis for all our national laws, and if the children are permitted to grow to manhood and womanhood in ignorance of these eternal truths of God, their moral senses will be blunted and their development will fall short of the highest.—*Herald and Presbyterian*.

The Sanctity of Law

BY DAVID JAMES BURRELL, D.D., LL.D.



N essayist at a recent Conference expressed himself on this wise: "It is useless for preachers to thunder 'Thou shalt' any longer. We have reached the age of moral suasion. The people are not disposed to be temperate, go to church, keep the Sabbath or do any other desirable thing on the ground of obligation. The imperativeness of duty is worn out; but all minds are open to persuasion."

This is vastly important, if true, because it touches the foundations of character. It is more than important; it is portentous. Woe worth the day when unaided reason usurps the place of conscience, or when inclination supplants obligation. God, indeed, stoops to persuade men, as He says, "Come now, let us reason together;" but persuasion ends when He says, "Be still and know that I am God!"

The vision of Ezekiel in which he saw the throne of judgment overarched with a rainbow of mercy is no truer than that of Habbakuk: "God came from Teman and the holy one from Paran. His glory covered the heavens, and the earth was full of His praise. He had horns coming out of His hand; and there was the hiding of His power. Before Him went the pestilence, and burning coals were under His feet. The everlasting mountains were scattered and the perpetual hills did bow!"

No matter how God may condescend, He always reserves the right to command. Though He stand at the corner of the street huckstering His wares, "Ho, every one that thirsteth! Come ye, buy and eat! Buy wine and milk without money and without price!" He has not abdicated the throne from which with the voice of many thunderings He issues His mandate, "Thou shalt!" and "Thou shalt not!"

His hands are stretched out still; but the Day of Judgment is sure to come. The ethical imperative has not changed in the progress of the ages. When Reason has passed upon the desirableness of doing this or that, an enlightened Conscience is still the Court of Last Appeal. Law is the most tremendous fact in the universe. Right is sovereign. The weightiest syllable in human language is Ought. Weigh it against will and thought and joy and pain and life and death, and it outweighs them all.—*Christian Intelligencer*.

From a Clergyman's Note Book



JUSTIFICATION—SANCTIFICATION: the one is an act, the other a work; one is an imputed, the other an imparted, righteousness; in the one the believer receives a righteousness complete but not inherent, in the other there is developed in him a righteousness inherent but not complete, but in the resurrection it shall be both inherent and complete.

Justification: a change of state—
a new standing before God.

Repentance: a change of mind—
a new mind about God.

Regeneration: a change of nature—
a new heart from God.

Conversion: a change of life—
a new life for God.

Adoption: a change of family—
new relationships toward God.

Sanctification: a change of service—
separation unto God.

Glorification: a change of place—
new condition with God.

Regeneration begins Christian life.

Sanctification is Christian life growing.

Pardon is official remission of legal penalty.

Justification is official declaration of the satisfying of legal precept.

Adoption is official admission to God's family.

Repentance is to leave

The sins we loved before,

And show that we in earnest grieve

By doing so no more.

"*Repentance unto life* is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, a new obedience."—*Westminster Shorter Catechism*, Q 81. B.

ARMENIA

BY KATHERINE LEE BATES

Armenia! The name is like a sword
In every Christian heart. A martyr nation,
Eldest of all the daughters of the Word,
Exceeding all in bitter tribulation!

Armenia! The name is like a cry
Of agony that thrills around the sphere.
Bread, bread before her last starved children die
And tell to Christ how cold our hearts are here

Armenia! A figure on a cross,
Pale, wasted, bleeding, with imploring eyes!
Except we save her, darkness lies across
All Christendom, shamed in her sacrifice.

The Sanctuary

Work it Out

BY DAVID JAMES BURRELL, D.D., LL.D.

Work out your own salvation, with fear and trembling; for it is God that worketh in you both to will and to do of His own good pleasure.—Phil. 2.12.



SCHOOL boy is required to solve an algebraic problem. All but one of the factors involved are given him. The unknown factor is indicated by X: and the difficulty is to resolve that symbol into known terms. He knits his brow and summons all his powers to the task before him.

So runs the Parable of Life. The unknown factor is Salvation; and the problem before us is to resolve it into the known terms of character and usefulness. For, indeed, we are only children at school; not really living as yet, but only learning lessons which shall qualify us for life further on.

But how, it is objected, can we be required to work out our own salvation when we are avised that our salvation has already been worked out for us?

The point is well taken. Christ paid our ransom on the Cross "once for all;" so that one who wholeheartedly accepts the benefits of his sacrificial death is freed forever from the penalty of sin. For so it is written, "There is therefore now no condemnation to them that are in Christ Jesus."

This however is merely a negative sort of salvation. It blots out the record of the mislived past so fully that it shall be remembered no more against us. But this is only the beginning of the Christian life. It enters us as athletes in a life-long race for a victor's crown and this is the race that is now set before us.

It is for us to say whether we will be satisfied with a negative salvation of mere deliverance from penalty or whether we shall work out for ourselves that positive and larger salvation which, by realizing all the possibilities of character and usefulness, assures for us not merely an escape from spiritual death but an abundant entrance into the Kingdom of God.

THE GREAT SALVATION.

It is impossible as yet to define the larger salvation referred to. Peter speaks of it as the "salvation which is ready to be revealed in the last time." John ventures a little further; "Now are we sons of God but it doth not yet appear what we shall be." And Paul speaks of it enigmatically on this wise, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

On the day of Washington's inauguration, in 1789, he was as really President as he ever would be; but when his term expired in 1796 it was for his countrymen to say what sort of a President he had been. In like manner will judgement be passed upon our Christian character "in the last time." What sort of a revelation will that be?

"WORK IT OUT."

It would appear, then, that every Christian must determine for himself what this larger salvation shall be; that is to say, how much or how little he will have of it. In other words, it must be worked out.

There is no limit to the possibilities before us. The horizons of our Eldorado recede until they vanish in a light above the brightness of any earthly sun. "We know not what we shall be"—if we are true to what we may be. We can only dream, and wonder and rejoice in the hope of attaining unto it.

A famous scientist has said, "Every molecule of matter has in it the primordial potentiality of a world." But worlds are not automatically evolved from molecules and potentiality can only become power by being worked out.

At conversion we are mere "babes in Christ;" the years are given us wherein to exercise ourselves in the hope of arriving at "the measure of the fulness of the stature of a man."

The salvation which we receive at conversion is like the quarter section of land on which a farmer settles in Dakota. When he enters his claim he receives a clear title; but whether his farm will run to weeds or yield him harvests in abundance depends upon what his industry makes of it. The Christian who knows no better hymn than

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear
And wipe my weeping eyes."

may be saved so as by fire (See 1 Cor. 3: 10-15), but his heaven will be a meager sort of heaven when he reaches it.

BE OF GOOD COURAGE.

It is not required of us, however, that we should of ourselves work out this great salvation: "for it is God that worketh in us." What more could be said to encourage and stimulate us?

Observe it is not written that God works *with* us. He does that, but more.—He not only tows us out of the harbor, like ships laden with precious argosies—but convoys us all the way to our desired haven. His word of promise is "Lo, I am with you always: I will never leave you nor forsake you."

Nor is it said that he merely works for us. That would insure the ultimate success of our utmost efforts to attain unto the highest and best; for "if God be for us, who can be against us?"

But the word of encouragement goes further: "It is God that worketh *in* you." If we would get the full significance of that saying we must yoke it up with the Master's word, "The Kingdom of God is within you." It would thus appear that the work which God is performing in us by his indwelling Spirit is a work of subjugation, to the end that "every thought may be brought into the captivity of Christ"; that so his Kingdom of truth and righteousness may be established within us.

GOD'S GOOD PLEASURE.

But how does God work in us? "To will and to do of his own good pleasure." And what is that good pleasure of his?

Let us open the book and see: "As I live, saith the Lord, I have no pleasure in the death of the wicked but that all should turn unto me and live." (Ezekiel 33:11) Life, life eternal life! This is what the good God would bestow upon every one. "I am come," said Jesus, "that ye might have life and that ye might have it more abundantly." The more of the higher life we have, the better it pleases him.

But read on: "Now may the God of peace, who brought from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, working in you that which is well pleasing in his sight." (Hebrews 13:21.) By which we are given to understand that his good pleasure is that, however much of his abundant life we may have acquired, it should be translated into a right discharge of the tasks and responsibilities that confront us.

And reading on still further we come upon the crowning words of Jesus, "Fear not, little flock, it is *your Father's good pleasure* to give you the Kingdom." (Luke 12:32.) It is thus intimated that not only in his loving kindness he would establish his Kingdom of truth and righteousness within us, but that through loyal service on our part, he would exalt us to a place of honor in the coming of His Kingdom on earth, when every knee shall bow before him.

What more could he do for us; or what better could we ask of him? He would not only restore our lost birthright but, by the Spirit of adoption, he would make us his heirs and joint-heirs with his only begotten Son to "an inheritance incorruptible and undefiled and that fadeth not away." Great things has our father planned for us! Wherefore

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

FEAR AND TREMBLING.

But, in this process of spiritual evolution, what is expected of us? Cooperation with God and in this we are enjoined to proceed "with fear and trembling."

This is not because of any misgiving as to God's power and faithfulness; but wholly on our own account. Observe the diffidence of Paul. "I keep my body under (that is, my meaner self) and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway": which means that he feared and trembled for himself, knowing his own weakness. For a like reason we sing.

"My soul be on thy guard,
Ten thousand foes arise,
And hosts of sin are pressing hard
To draw thee from the skies.
"O watch and fight and pray,
Nor on thyself rely,
Assured if I my trust betray,
I shall forever die."

But there is no ground for fear or trembling when we lean hard on God. Observe the clarion note in the voice of that same diffident Paul when he turns his face Godward: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day!"

What am I? A cipher. But God is the great unit. When that Unit is put before a cipher you have the beginning of the decimal system of the Universe. Add other ciphers and you have the Church, an aggregation of decimals so strong that the gates of hell shall not prevail against it. And if you keep on adding men and nations—which, but for the buttressing of the great Unit, would be ciphers all—you have the sure prophecy of the Golden Age when the glory of the Lord shall cover the earth as the waters cover the sea.

It was with something like this in mind that Paul was moved to say. "Of mine own self I can do nothing," and again, "I take pleasure in mine infirmities; for when I am weak then am I strong"; which he clarifies and emphasizes in these exultant words, "I can do all things through him that strengtheneth me!"

What great encouragement have we here! "One shall chase a thousand and two shall put ten thousand to flight." What stimulation to holy endeavor! Wherefore let us patiently continue in well doing. "I count not myself to have apprehended," says Paul, "as though I were already perfect; but this one thing I do, forgetting the things which are behind, I reach forth unto those which are before and press toward the mark for the prize of the high calling of God in Christ Jesus!"

The high calling of God in Christ Jesus is a clear call to come up higher, higher, always higher, until we reach that perfection which is the heavenly summit of the Christian life.

Shall our past failures dishearten us? "Men rise on stepping stones of their dead selves to nobler things." The lands in the golden West are not for mariners who are content to cruise in cockle shells along the shores of inland seas, but for aspiring souls who dream dreams and see visions and venture forth beyond the Pillars of Hercules to realize them. *Plus ultra!* There is always more beyond for those who are prepared to answer the high calling of Christ Jesus with a ringing "Will, God and I can!"

Shall we be satisfied with past attainments? "He builds too low who builds beneath the stars." Our exemplar of character is Christ, and our supreme am-

bition is to be like him. Shall we lay down our chisels when as yet our ideal has scarcely emerged from the formless stone? No! Ever striving and little by little approaching, we shall be satisfied when we awake in his likeness!

Shall we amid the distracting cares of the busy world, be found like Saul the son of Kish "hiding among the stuff" on our coronation day? No, by the grace of God, not you nor I! Great things await us!

"Toil on; in hope o'ercome
The steep's God set for me;
For past the Alpine summits of great toil
Lieth thine Italy!"

True Greatness

BY J. H. JOWETT, D.D.

Whosoever shall receive this child in my name, receiveth me; for he that is least among you all, the same shall be great.—Luke 9:48.



IT IS necessary to go back a few spaces if we are to approach these words in a true spirit of interpretation. And perhaps we had better begin here. "Then there arose a reasoning among them, which of them should be greatest." It is amazing what things we can talk about in the presence of the awful and the appalling. I have heard men indulge in loose frivolity amid the most glorious scenes in the upper Alps! It is surprising what strange fields the conversation can take even when we are returning from a new-made grave.

It seems as though the terrible in life soon loses its impressiveness, and we are away in the heedless shallows again. Here is the Master, who has just been uttering one of the darkest words which ever fell from his lips. Whilst the disciples were "wondering every one at all the things which Jesus did," he quietly said to them, "Let this saying sink down into your hearts; the Son of Man shall be delivered into the hands of men." And whilst the echo of the word is lingering in the air, and when we should have thought they would be almost paralyzed with fear, "there arose a reasoning among them which of them should be greatest." I say it is a case of flippancy by an open grave.

"And Jesus, perceiving the reasoning of their hearts." Here we have an impressive example of the sensitive correspondence of Jesus. He is not dependent upon what we say, or upon what we do, for a knowledge of our lives. He can read the innermost movements of the secret thoughts. And, whilst this ought to be very sobering, it ought also to be exceedingly inspiring. It is a most helpful thing to know that the Lord has an early perception of what is going on in the secret places. He does not come too late! Things have not "gone too far." He discerns a thought before it generates a deed. He knows when the most inward thing begins to go wrong. An expert motorist told me the other day that he can "feel" when anything in his machine begins to go wrong; it is even so in our relationship to Christ. He can feel when a motive is out of order, or when a wish has become perverse or when our thinking is moving along perilous ways. "He perceived the reasoning of the heart." And so he instinctively recognized the central thought and ambition in the hearts of his disciples. That ambition was crooked and perverse, and he began, as he always began, to straighten and correct it.

When the Lord begins to minister to the life, his first work is to put wrong thinking right. Nothing final can be accomplished if the fundamental thinking is vicious or untrue. Now the disciples have got a wrong conception of greatness, and their conception has been perpetuated as a popular error to our own day. They imagined that greatness consisted in a certain position, when in reality it consists in a certain disposition. They conceive that greatness means nearness to the throne, while in reality it means likeness to the King. They reason that greatness means the possession of authority, while in reality it means the readiness of service. Their conception was all external, and had to do with the outer living, and not with the inner life.

And now the Lord will correct this. He will tell them that greatness is found not in ostentatious prominence, but in a certain deep and secret relationship. The primary question which can be put to any life is this: To what are you related in the spirit? Not, whose blood is in your veins? but: whose life is in your soul? What is your lineage in the region of the heart? It was along these ways that Christ was continually leading when he talked to his disciples. He would never allow his hearers to remain in a merely superficial relationship. He abode in the depths, and into the depths he desired to lead all men. He would never allow undue emphasis to be placed even upon his own home relationships. "Behold, thy mother and thy brethren are without, desiring to speak with thee." The Lord immediately led the hearer into the deeper things by quietly saying, "He that doeth the will of my Father, the same is my mother and brother." And so it is here in the words before us. He tells them that greatness consists in no outer relationship, but in a spiritual kinship.

Now let us see what steps he will take. First of all, he took a child, and sat him by him. And now mark the extreme points of his speech. "Whosoever shall receive this child . . . receiveth him that sent me." On the one hand there is a little child; on the other there is the eternal God! And now I am getting my eyes upon greatness as Jesus conceived it. The height of all greatness is to receive God. The greatest man is the man most God-filled and God-possessed. What a sublime conception! It is independent of place, applause, money, or worldly fame. We become really great just in proportion as we become filled with God. The statement knows no exception. We have the proof of it in common life.

It is true in my own calling. The greatness of the minister is in proportion to his God-possession. A man may be endowed with a rich collegiate equipment, and yet he may stand before an audience perfectly impotent; while some illiterate local preacher, who knows nothing about ancient languages, and can scarcely speak his own, stands before a congregation, and the wind of the Spirit breathes through him, and everybody recognizes that they are in the presence of a great man. It is even so in civil council, and in the national senate. The God-filled man has his own enduring place, and every other form of greatness is vain and empty.

It is here that we find the secret of the immense power which belongs to the Society of Friends. Numerically they are only a small company, and yet in influence they pervade the whole land. There is no noise about their goodness; they do not cry, nor lift their voices in the streets; they are just filled with God, and their greatness receives the thankful recognition of the world.

How, then, are we to receive God? Well, we must first of all prepare the way of the Lord. I remember that, when the king of Norway visited England, I was crossing the city of London when his procession was expected to pass on the way to the Guildhall. Oxford Street had been prepared for the royal visit, and all the traffic had been turned into the back streets. But this is not the way in which we are to prepare "the way of the Lord." He loves to come through the ordinary traffic. He mixes up with men's ordinary trades. He does not ask that our ordinary duties should be put in the back streets, but just asks that he may be allowed to visit us when we are engaged in humble duty and quietly earning our daily bread. And what would he like us to be doing when he comes? Here comes in the significance of the child. "Whosoever receiveth this child receiveth me!" He does not desire we should be intent upon the great things, but devotedly concerned with the everyday small things.

Anybody can receive a child, and anybody, therefore, can receive the Lord. It does not take the learned man to be gracious to a little one, and therefore it does not require that we be learned before we entertain the King. Silas Marner opened his door to a little foundling, and God slipped in! And that is most literally true. No man can lay a kindly hand upon a little child without at the same time lifting up the latch and letting in the Lord Jesus. We begin at the very humble end, but the lowly road has glorious issues.

But I think it means more than this. I think that this little child is just a symbol of all lowly ministries. The disciples were looking for greatness in sovereignties and kings' houses. "No," said Jesus, "greatness is just God-possession, and you become

filled with God while you are faithful in lowly service. God enters in by the humble door." It does not matter who it is to whom the services are rendered, whether to master or child, or the humblest beast; again I say, while we are serving, the Lord slips in! "Whosoever shall give a cup of cold water, he shall not lose his reward."

How humble the ministry, and yet how glorious the effect! The cup of cold water is a symbol of kindness, of cheery words, of grateful recognition, of hearty handshakes, a word of eulogy, a "thank-you!" All these are cups of cold water, and while we are giving them we receive the King himself. "Inasmuch as ye do it unto one of the lowest of these my brethren, ye do it unto me."—*Christian Herald*.

At Evening Time it shall be Light

BY EDWIN WHITTIER CASWELL, D.D.



HOW beautiful never to say the day of life is done till the evening shadows fall and the Master's voice is heard, calling, "Well done; come up higher." A friend said to a hero, "You have labored long; now is your time to rest." The reply was, "Rest? Why rest here and now, when I have a whole eternity to rest in?" In the morning of the eternal day, labor will be rest and activities without weariness. Schleiermacher says:

"I will keep my spirits without flagging to the end of my days. The fresh courage of life shall never forsake me. What gladdens me now shall gladden me always. My will shall continue firm and my imagination vivid. Nothing shall snatch from me the magic key which opens to me those doors of the invisible world which are filled with mystery, and the fire of love in my heart shall never grow dim. I shall never experience the dreaded weakness of old age. I will treat with noble disdain every adversity which assails the aim of my existence, and I promise myself eternal youth."

How beautiful when the last change is like that of the transition from daylight to the long evening twilight. The day's work is done, the coming glory of the radiant clouds hovers over the brow of the king of day; gorgeous colors illuminate the western windows of the soul. Surely the evening time of life is full of gentle tenderness and restfulness. Energetic action is of the day; quiet repose, of the evening. Your influence and labors are bequeathed to the world, your happiness is in what you are and what you have done for others, and in the hope of what you shall be among immortals. Is not the evening time the most blessed part of the day? It is not like the mirage, having the appearance of inviting water which, in reality, are only shining sand to the thirsty one. The faithful follower finds more than he hoped for, a fullness of flowing waters in the wilderness of life.

Hope is not elusive when it is inspired by the spirit of the living God. Recollections of sins, mistakes and sufferings do not bring darkness when we can associate with them the Father's forgiveness, the Savior's sacrifice. It is thus that memory inspires thankfulness and joy. Age is therefore a continued summerland, an afterglow of the day of life. Cares and perplexities and toils have passed, while the soul is resting in the harvests of peace and plentifulness. We never see death when we are gazing upon the Lord Jesus Christ.

* * *

JUSTIFIED

1. Freely by Grace. Rom. iii. 2.
2. Meritoriously by Christ. Rom. v. 19.
3. Instrumentally by Faith. Rom. v. 1.
4. Evidentially by Good Works. Jas. ii. 26.

* * *

There is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially, that chief of all purposes—the pleasing of God.—*Ruskin*.

Sidelights

THE INNER CIRCLE

When Napoleon retreated from Moscow, a large part of his army perished in the cold and snow. When night came on, a body of troops would kindle a little fire as best they could, and then lots would be cast for those who should occupy the places nearest the fire, and the cold was so intense that those in the outermost rows would be found frozen stiff in the morning.

In every church there are those who form the very center—a circle within a circle—gathering close to the person of Christ. These enjoy the warmth of his Spiritual presence, while those who content themselves with living at a distance from Christ are soon chilled and frozen in the keen atmosphere of worldliness which enswathes the church.—B.

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LOOKING TOWARD THE SUNSET

If when at last the night shall begin to fall, and the things which now seem so important shall all have been left behind, and the Master's voice shall be heard saying: "The day is done; the work is finished; lay down the burden; it will soon be time to go to sleep;" if, in that hour, I can remember that among the toilers in the field I have tried to do a man's part; that when the sun was withering I have not shirked my stint; that when another has grown weary, I have tried to speak a word of hope, and to lend a hand which would help and never hinder; if I can feel that in my work I have known how to sing, and, because of that, have taught others to sing too; if I can know that in my heart I have cherished hatred toward no human being, but, seeking to be like Him, have tried to forgive as I would wish to be forgiven, and to judge charitably of others' failings as I would want them to judge of mine; then, whatever mistakes may have been made, I can lie down and sleep as peacefully as the little child at evening time, who, with the mother's touch upon its hand, passes into slumber, knowing that all is well; that there is One watching beside me, who "neither slumbers nor sleeps," and that when I shall awaken it will be to find myself in the Old Home,

surrounded by those whom I have learned to love, and that it shall be morning.—
Rev. George Thomas Dowling in Churchman.

* * *

WHERE HEAVEN IS

A minister one Sunday preached a sermon upon Heaven. Next morning he was going to town and met one of his older, wealthy members. The brother stopped the preacher and said:

"Pastor, you preached a good sermon on Heaven; but you didn't tell me where Heaven is."

"Ah," said the preacher, "I am glad of the opportunity this morning. I have just returned from the hilltop up yonder. In that cottage there is a member of our church. He is sick in bed with a fever, her two little children are sick in the other bed, and she has not a bit of coal, nor a stick of wood, nor flour, nor meat, nor any bread. If you will go down and buy a sovereign's worth of things—nice provision—send them up to her, and then go there and say, 'My sister, I have brought these provisions in the name of the Lord and Savior,' then ask for a Bible and read the 23rd Psalm, and then go down on your knees and pray—and if you don't see heaven before you get through, I'll pay the bill."

The next morning the man said: "Pastor, I saw Heaven and spent fifteen minutes in Heaven as certain as you are listening."

* * *

THE VALLEY OF VISION

Isaiah 22: 1

It is to the mountaintop and to other high eminences that men think they must go in order to see. The valley hinders vision and narrows the horizon. Distances are cut off by the surrounding hills. So men climb the heights to see.

But we some times forget that mountaintop vision too is limited quite as much so as valley vision. While great distances may be swept by the eye, things appear in outline only; indistinct and blurred. Detail and individuality are lacking.

In the valley we see things close at hand. The forest is not now a confused group of trees, but each stands out dis-

tinctly and is known by its family name. The river is no longer a mere silvery seam drawn carelessly across the land, but a living bubbling, eddying, artery, carrying life and verdure wherever its winding course lies. Beautiful flowers smile up from the most unexpected places; they never could have been seen from the mountaintop. The birds in their gayety of color are seen flitting to and fro, while they fill the air with their melody. And we become conscious of a thousand things we never could have known had we never come down from the lofty eminence.

All of this is equally true in the spiritual realm. Mountaintop experiences, of course, are needed too; but let us thank God for the "vision in the valley." Ah, what visions of truth have come to such as have walked there. Many a man has said that no price could buy from him what his soul saw and experienced when walking through the valley of sickness and bereavement and disappointment and trial. New glory has come into his life, and God is more real.—*Evangelical Messenger*.

* * *

What Fear Means

There will be no fear in heaven. God will be reigning there; and wherever he reigns fear cannot exist. Fear is distrust of Him; and that means, even though we do not realize it at the time, the doubting of God's faithfulness and sufficiency, and the disputing of his reign in our heart. So that fear is not only dangerous, it is in itself disaster. The saying, "I feared a fear, and it came to pass," is often sadly true in the Christian's life. If we fear, that we may fail before a temptation, we have already failed in the sin of distrust; and further failure before the coming temptation is guaranteed—unless we trust Christ as our life and let his perfect love cast out fear.—*S. S. Times*.

* * *

Christianity Authenticates Itself

Christianity demands so much, promises so much, and prophesies so much that we say that either there is nothing in it or there is everything in it—that either we have been deceived by it, and our fathers before us, or there is more in it than either we or they have ever known. The truth is that Christianity

is in its evolution so evidently a miracle that to explain it in terms other than of itself would be an impossible task. How did men ever come to conceive such a faith, such a system, such a program, if the whole thing be not of God and an exhibition of His supernatural working thru history? It is too late in the day to discredit the religion of Jesus, for if it survived the criticism and the persecution of the age of Nero it can endure thru anything. What is needed is not questioning as to whether Christianity be true, or broken down, or "final," but a new study of its plan, a fresh absorption in its experience, and a new devotion to its inescapable and ineffable ideals for the future.—*Zions Herald*.

* * *

The Far-Off Interest of Tears

PSALM 126:6.

Here we have the weeping sower and the joyful harvester, and the psalmist unites them in the reach of the same vision. Sad and heavy days are seen in relationship with glad and exuberant days. And the happier conditions are not merely a change from the gloomy conditions; they are a sequence, a consequence, a vital issue, they are related as cause and effect, as seed-time and harvest. A divine "doubtless" is hidden in the process, and promises an inevitable progress and transformation.

Now, no harvest ever comes of just "weeping." Weeping may be only an idle evasion. We are sometimes tempted to allow our tears to satisfy our conscience. We weep over something and then we are snared into assuming that something has been accomplished. Emotion is healthy only when it moves us to action. Without action emotion becomes stale and rancid. We may weep over these harrowing days through which we are passing; we may "water our couch with our tears," and nothing is accomplished. We are to be driven by our emotion to fields that are convulsed and broken by calamity, and in the awful furrows we are to sow our precious seed. For, indeed, the very groundwork of human life is nowadays strangely upheaved. Large fields of life, which have been as hard as iron, are beaten into dust. Hearts which have been callous as a wayside are sorely broken, and ready for the seed. And we are to go forth, weeping, en-

duced with all the gracious, sympathetic tenderness of our Master, and with exquisite carefulness we are to scatter the seed of the kingdom.

What seed can we sow? There is the precious seed of the absolute dependableness of the holiness of God. Let us sow that seed on the stricken field. There is the precious seed of redeeming love and grace. "Kate," said Professor Elmslie to his wife as he lay dying, "we will tell everybody that God is love!" Let us scatter that seed in the bleeding rents of every riven life. And there is the precious seed of truth about vanquished death and resurrection glory, and the wonders of our eternal home in God. There is an abundance of precious seed. Let us be the sowers of the Lord, and let us go forth, weeping, bearing this precious seed, and we shall doubtless come again with rejoicing, bringing our sheaves with us.—*J. H. Jowett, D.D.*

Victory Over Foes Within

Have you gained the victory over the foes within you? There is jealousy. Would you overcome that? If you are jealous of any one, do him some good turn. There is a fable told of an eagle which was jealous of another that could out-fly him. He saw a sportsman one day, and said to him, "I wish you would bring down that eagle." The sportsman replied that he would if he only had some feathers to put into his arrow. So the eagle pulled one out of his wing. The arrow was shot but did not quite reach the rival eagle; it was flying too high. The envious eagle kept pulling out more feathers until he lost so many that he couldn't fly, and then the sportsman turned around and killed him. My friend, if you are jealous, the only man you can hurt is yourself.—*D. L. Moody.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

In March the sunshine and darkness are evenly divided; but not so the forces of good and evil. God is ever supreme; and He is bringing larger and larger reinforcements into the field. The future is bright.

GOD IN THE HANDS OF MAN

Genesis 32: 1-12.



THEOLOGICALLY we are absolutely in the hands of God. This is a joy and hope unparalleled. Therefore we pray. Let us briefly consider a less exploited fact that God puts Himself in the hands of man.

God has handed nature over to man; and the harvest depends upon our action. He puts the life of our children into our hands, and even, the wellbeing of their immortal nature. He puts the cause and Kingdom of Christ into our hands. He put Christ Himself into our hands. In the person of the Angel of the Covenant, He put himself into the hands of Jacob and wrestled with Him till the break of day.

Does this belittle God? The contrary is evident. The fruits of Nature ill-treated by man is the greater glory of Nature.

The success of God's work, in the hands of such poor agencies, is all the more conspicuous. The power of the wire is in the electricity; so the power of God is seen in the triumphs of human bungling, for order and beauty and peace.

The Father puts himself into the hands of his little child, tho' a hundred times the stronger and wiser. It is play for the Father, but work for the child, for its development. In the Incarnation God put Himself into the hands of man in a most marvelous way. He took upon Himself Human Nature; and Jesus put Himself in the hands of the men that crucified Him. The end accomplished was the highest possible. He showed up sinful human culture; and He won the hearts of mankind. He put Himself in the side of man to save him. On man's side it was an awful tragedy; but on God's side it was love infinite.

God puts Himself in the hands of man, that we may receive His Spirit and become "en rapport." This is the true viewpoint of prayer. The answer depends upon our faith and earnestness, as with Jacob, who became Israel. How great the honor! How great the responsibility!

GOD'S HAND IN HUMAN AFFAIRS

Psalm 139

Some believe in chance, fickle fortune, the roulette. Some are fatalists. The truth is the happy mean. The world is God's and ours. We are our own to make us God's. "There is a divinity that shapes our ends, rough hew them how we will." He puts Himself into our hands, and then moulds our life into His purposes.

The Bible is full of God's absolute sovereignty. So is history. David felt it. We feel it or we would not pray. It is our part to let God take a very active part in our life, for security and for success. Some see God's hand only in the miraculous; but faith sees "every bush aflame with God." God is in all Nature and in His providences. He is far more active in the life of the trusting child. Hugh Black says, "We are enswathed and effused by the infinite life of God; and until we enter into conscious relationship with the divine, we are imperfect and incomplete."

Strassburg is noted for its wonderful cathedral, with its architecture of four centuries. With millions of money to spend on it, Erwin of Steinbach in the 15th century designed one of the best parts. He could find no fitting expression; and he said to his motherless child, "I have no wisdom." The child said, "Father, have you asked God?" They knelt and she prayed. That night an angel came to her, with paper and pencil, and guided her hand to sketch a magnificent cathedral. In the morning she laid the paper on the table before her father. He was amazed. "That will do." From this he drew the plans. In 1870 the soldiers were ordered to spare the cathedral of the angel's plan. So often to-day God puts His hand on ours, for plans, work and life.

* * *

NOAH AND THE DELUGE

GENESIS 8:13-22.

Noah and the Deluge is not merely an interesting page of history; but it is vital for every one. There is a deluge of failure for every man, and it comes as the result merely of neglect. There is a deluge of sin, and the deluge of death. There is grace with God.

All nations have some account of a great flood. The Greeks told of Deuca-

lion and Pyrrha. Humboldt in South America up the Orinoco found the story among the Tamancas, the Brazilians, and Peruvians. The family and animals were saved. Berosus wrote of the Chaldaean account of Noah, wife and sons, Shem, Ham and Japheth. In all accounts sin is given as the cause.

The Deluge was universal for mankind, not for the earth. There were three varieties of man before the Deluge, Gen. 6: 4,—Truchere of Seth, Canstadt of brutal Cain, and Cromagnon, giants. Only Truchere survived. If you wish to immerse a book, you do not try to heap water up over it; but you press it down into the water of a vessel. So God pressed down the valley of the Mesopotamia; and the fountains of the great deep were broken up, the water of the Gulf rushing in from the south. The flood lasted one year and ten days. The land rose, and the water poured out again into the sea. The Ark was left high and dry in Armenia.

This theory of the Deluge is suggested by science and by common sense. We believe in the glacial age. All America between the Rockies and the Alleghany Mts. was once under the sea. The Gulf of Cutch in India, of 2000 square miles was a meadow until 1819; and still one tower is seen in the center. The west coast of the Andes in 1822 rose from two to seven feet, and the ocean retreated. Suppose Mesopotamia was depressed 5,000 feet in forty days, that would only mean 125 feet a day, only as much as the point of a minute hand of a clock ten inches long.

The chief lesson of the Deluge is God's grace, saving man from the destruction of sin. This life comes to man through his faith in God and obedience to His revealed will.

* * *

JONAH AND THE FISH

Jonah 3: 1-10.

A Father does not deal with babes as he does with his grown up sons. Yet some refuse to believe that God dealt with his people in the early days differently from His way at present. Some people, especially babes, can understand only the concrete; and many grown up men and women prefer the concrete to the abstract, the example to the precept. God accommodated Himself to the un-

derstanding of primitive races. He saved Noah in an Ark, made by Noah; and He brought Jonah to his senses in a fish, made by God especially for that purpose, though like many others. It is very singular that some men that believe in kindergarten work, will not give God credit for knowing how to deal with the simple minded novice.

The second time that God spoke to Jonah, He was obeyed; and great Nineveh was saved. Jesus set His seal upon the authenticity of this choice bit of history, to tell the Pharisees that the Ninivites were better than they. They believed, while some to-day disbelieve. Jonah was at once accepted as a messenger from God, partly because they worshipped Dagon, the Fish-God; and they heard something about Jonah and the Fish.

God sometimes these days tells us to do things distasteful to us or seemingly too difficult; but we ought to obey. If we fail, God may in his great mercy and love treat us also to a special Providence, that may be harder to bear than the duty neglected. God has a hand in human affairs and He will in some way accomplish His purpose. It is foolishness and sinful to set up our judgment and our will against the revealed will of God. A greater danger to us is that if we refuse to do what conscience bids us, God may get some one else and leave us out. Judas failed, and he went out. The Pharisees failed in duty and privilege; and they went out. Pilate failed; and he went out, dying in exile. Jerusalem failed and the city and temple were destroyed. Jonah and the fish make a good object lesson.

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON
HAMILTON D. D.

The King of Coney Island



HE relations of Miriam and Elijah, had been solely those of business. She had been an employer at first, and he an employee: Now they were associates, but there had been neither opportunity nor inclination for sentiment on the part of either. Miriam had long since discovered Elijah's secret and had wondered why he had not revealed his love. One beautiful summer day he phoned her to be ready in an hour for an automobile ride to Coney Island. He had a surprise for her, Elijah was like a big boy let out of school for a romp or a vacation. He whistled and sang and laughed as if he had some great piece of good news to tell. After a swift dash from the city to the beach, Elijah drew his automobile up to a spot, which he was very careful to select, and sat for a moment looking out over the water toward the distant horizon.

"Ten years ago to-day," he said, "I came to Coney Island. It was my twenty-first birth-day. At the spot where we are now, I sat on the sand for hours. I dreamed. I had a vision of which I may not ever speak. I was conscious that I had been called of God to be His special representative to men. While I sat on the sand, the light dawned. I knew God's will. I returned to the City. As I sauntered through a crowded street, down-town, I found myself engulfed in a sea of human beings, old and young, men and women, boys and girls, all eagerly talking of angels, girls, sweet songs, and it seemed all gibberish to me. I caught bits of sentences as I crowded my way along until I stood before an old Jewish Synagogue, which used to be a Christian Church. As a clock somewhere near, struck nine, a little organ and stool were brought out upon the platform in front, and a little girl in white, stood, bowing and smiling as if to a company of beloved friends. I looked all about me and everybody was smiling and bowing or waving their hands.

The little girl took her seat at the small organ and sang. She sang, and sang, until she sang my heart and soul and life away from me forever. I saw again the vision which had dawned upon me by the sea. I saw, now, that which had been hidden from me—the best half of my life, the angel selected by God to share my toil for the world's uplifting. Two blocks away a policeman in answer to my question, said:

'The little girl is a Sister of some Religious Order, who is pledged to give herself to service for God's children: she is His best Minister in this town.'

"I loved a woman with all my heart and soul, who was forbidden to hear words of human love, such as I must pour out, by her vows to God's service. When I learned, as I thought, from many inquiries, that the Policeman spoke the truth, I never attended another concert. I did not dare. I struggled along alone. When I returned to my home-land after years of absence, with my Divine Secret mastered, I was inspired to become a humble toiler to learn how to get close to the hearts of men and women, who bear life's heaviest burdens. I was introduced to you as one of your many hundred employees; you greeted me as a dream-boy of your girl-hood days, but only dimly remembered.

"While I had not told you of my love, I felt that you knew it. I could not conceal it, had I desired. You were sweet and gracious, but only the best of comrades after all. I failed to discover any signs of personal interest; you were glad to have my help and co-operation, but I dreaded to risk losing your friendship if I failed to win your love. I have waited until I might become your equal; an ambassador may not wed a queen. You are a queen in the heart of the World's greatest City, with a fortune of fabulous wealth, and a kingdom of wonderful beauty and splendor. I determined that I would become a king, and then I would declare my love. Today I bought the last foot of Coney Island, I am its King, as you are Queen of the White Spot, Manhattan's most wonderful and most charming Park and Garden. I now resign my ambassadorship, and offer myself and kingdom in exchange for your heart and hand.

Miriam sat enthralled as she gazed out over the sea. She quickly turned when he had finished. She placed her hand in his, and replied:

"I have known my heart every moment since my girl-hood days. I am sure, had you told me your story, when you were simply the foreman of my army of toilers, I would have said: 'I prefer a Man to a King.' Now I know I am to have both. As these days of strenuous comradeship and sweet companionship have passed like one long happy dream, I have only found my dream of my girl-hood growing brighter and brighter. Something directed my eyes to you standing among the great crowd that night. I felt my heart leap, and I knew I had found my man. I sang to you, only, after that, and saw from your eyes and face, I had not sung in vain. I wondered many times what had become of you and hoped, and hoped and longed to see your face again, among my friends. When Judge Moore introduced you to me, I did not need introduction. While I was singing to the men, I saw standing in the rear of the great room, 'My Man.' I watched you as I sang. I saw you had recognized me. Again I sang to you, as I did the first time. I knew it was not in vain. My heart was leaping wildly, while you held my hand. I mumbled, of dimly remembering you, when I had seen your face thousands of times in my dreams. I spoke, as I did, lest you, too, might remember, and think me over-bold and eager. Let us forget our play king-ship and remember we are only a man and woman whom God has chosen for His great work. I am sure our fervent love will not hinder, but greatly help the service we will be able to offer."

The scores of loungers on the sand all about, were startled to see the man take the woman in his arms, while she met him fully half-way. They had forgotten the busy, curious crowd all about them, and embraced as though they were entirely alone, as they kissed and caressed each other. They were awakened from their love-dream by a boyish voice exclaiming:

"Gee! Millionaires can be sweet on each other, same as common folks!"

The speed law was forgotten as they flew away from the happy folks, all about them, who smiled, and waved their hands and threw kisses, shouting, "Wish you a long and jolly Married Life."

The next day, Elijah spent several hours in exhibiting to Miriam his plans for a White City by the Sea. He, who had been almost mute in the discussion of plans for Miriam's kingdom now became eloquent as he described the plans for his own. An ideal resort for the multitudes of the great City within sight, his kingdom was to be, but without vice and sin.

"To me, this is no sudden whim, but a ten-year day-dream and inspiration. When I went to Coney Island, as I told you on my twenty-first birth-day, I went without a thought of its being identified with my own work and destiny. For hours I sat by the sea, where we sat yesterday, apart from the noisy, hurrying crowd. A solemn feeling stirred my soul, as I realized that I was no longer a boy, but a man. What was God's purpose and plan in my life, was the question that for the first time, took shape in my mind. Before that hour I had played with the Boy of Nazareth in my day-dreams. Was I now to be associated with the Man of Nazareth in my life-work? If so, was I worthy of the honor and privilege? I never for a moment dared claim any fitness whatever for such a high and holy calling. I knew I was willing to be His menial servant, and go anywhere, and do anything. He bade me. I prayed for hours by the sea-side for light and instruction. I lost my self in a condition of mind strikingly like that of the Apostle Paul, who said, 'whether he was in the body or out of the body, he could not tell; he only knew that he was caught up to the third heaven and heard unspeakable words which it was not lawful for him to utter.'

"As I listened to the tumult of the distant crowd, there came upon me a yearning to be God's messenger to men and show them the better way of life. As I breathed the balmy sea-air, so laden with life and strength and health, there came a thought like an inspiration from God.

"What if the multitude yonder could be given for the breath of the soul, a balm like the breeze of the Sea! Would not the spirit become sweeter, purer, stronger, as does the body that thrills under the salty atmosphere! For hours I sat in rapture over the thought. Then came the unspeakable words. My life-mission was revealed. I was commissioned to find the healing breath for the soul, like the refreshing and renewing balm of the air of the sea.

"For year I traveled over the world, chasing a tantalizing 'will-o-the-wisp' until at last God spoke and the great secret was revealed. When I was assured that I was not deceived by my own fancies, but truly filled with an inspiration and illumination from above, I registered a vow to redeem Coney Island, and there found for my Master, a White City, to be the symbol of the White City above. I began at once buying land and buildings. I have never faltered through all the years. Yesterday was the full fruition of my hopes and dreams. I paid for the last lot of land and became the sole owner of the Island."

Miriam was almost too happy to talk.

"I, too, have dreamed of it," she declared, "and had I dared I would have bought the Island for my own people. Your plan—no: God's plan—is so much better. Who can estimate or even imagine, the possibilities of life-saving, life-giving, and life-blessing in this heaven on earth as you can make it when you banish the evil and give the good its place?"

"Tomorrow," Elijah said, "the new ownership will be announed. Let us visit it again, to-day, and see it as it is for the last time under the old king."

The automobile containing Elijah and Miriam was about to leave the door of the Castle, when a loud-voiced shrieker came dashing by with a bundle of extras. "Extra!" "Extra!" He was roaring in a hoarse and excited voice;

"Here you are, special edition of the *Journal of the World*." "Extra!" "Full Account of the Great Fire at Coney Island! No Hope of saving a single Building at the Island! Extra!"

Elijah bought a copy and found in glaring headlines across the page the brief announcement, that the tinder-boxes of Coney Island were being devoured by a conflagration that rendered powerless all appliances of the Fire Departments of both cities. A gale coming from the sea was blowing with terrific force and was increasing every moment.

The run to the Island was made in less than record time, but neither Elijah, nor Miriam thought of anything but to reach Coney Island with the greatest speed possible. The moment the Island was in view, it was evident, that there was no hope of saving a single building. The flames driven by the fierce wind leaped from building to building consuming the wooden structures almost in a breath. They

watched the fire for hours, and when it was seen that not a house remained, Elijah, said:

"I am not the only King who looked on while his chief City was being consumed by fire. How this will affect my plans I do not know. I will lose heavily, of course, but I am left with a free-hand, as to what shall be built. It may be a blessing in disguise after all. We will leave it all in God's hands, and let Him guide, for it is His will, and not mine that is to be done."

(TO BE CONTINUED.)

* * *

That man is not strong who needs the fierce pace, nor is he strong who only reveals his strength in fits of convulsion. He is the strong man who can walk slowly, and under a heavy weight, without staggering. And this triumph is the promised victory of grace, and the grace is surely given to those who "wait upon the Lord." Grace offers strength for the trudge on the long, gray road. Nay, grace offers more than strength, it offers companionship. It is not satisfied with the gift of power; its gift is a Friend, and He brings His own cordials and balms to our sorrows, and His own bread to our hungry needs. "They that wait upon the Lord shall walk and not faint."—*J. H. Jowett, D.D.*

* * *

Every Christian ought to cultivate the virtue of sincere indignation. The more-ly amiable, smiling, good-natured, easy-going, contented person, who walks about as satisfied as if the ill-swept street were the golden pavement of the New Jerusalem—he is not our hero. He will put us in mind of God.—*George Hodges.*

The Library Table



IMMEDIATELY upon the outbreak of the world war the forces of *Kultur* in America began their mobilization. . . . The time had come to use the educational prestige which Germany had been cultivating for so many years. 'The Universities of the German Empire' sent their appeal to the 'Universities of Foreign Lands' in protest against the reports of German barbarities. Then came the 'Appeal to the Civilized World,' signed by the professors of Germany, with the reiterated 'it is not true.'

"It is not true," the appeal read, "that Germany brought on the war. . . . It is not true that we ruthlessly violated the neutrality of Belgium. . . . It is not true that either the life or the property of a single Belgian civilian has been touched by our soldiers except out of most bitter necessity. . . . It is not true that our troops were guilty of brutalities in Louvain. . . . It is not true that our warfare is violating the rules of international law. . . . It is not true that the war against so-called militarism is not a war against our *Kultur*, as our enemies hypocritically assert. . . . Believe us! Believe that we will fight this war to its conclusion as a civilized people, a people to whom the heritage of a Goethe, of a Beethoven, and of a Kant is just as sacred as its hearth and lintel."

The gymnasium instructors issued their manifesto: "It fills us with indignation that the enemies of Germany, with England at their head, ostensibly in our favor, made a distinction between the spirit of German science and the spirit of what they call Prussian militarism. In the German army there is no different spirit from that which prevails in the German people, for both are the same, and we also belong thereto. Our belief is that the entire culture of Europe depends for its welfare on the victory which German militarism will win through the valor and faithfulness of our men and through the sacrifice of the free and united German people."

"In New York a gathering of old German students was held for the purpose of devising ways and means of assisting their colleagues in the war. It was the general opinion that something more must be done than merely to raise funds for

the relief of suffering—the righteousness of Germany's cause must be presented to the American people. So there came to be formed the German University League with professors from Columbia, Chicago, Princeton, Vanderbilt, Brown, and many other institutions on its board of trustees and in its list of sponsors. The academic world of America was to be the field of its propaganda.

"Through pamphlets, lectures and correspondence, the League aimed to enlist the sympathies of university and college instructors. But it went further than this. Like other pro-German organizations, it sought to create the impression that it represented more truly than the administration, the American people, and thus to turn the sharp edge of our diplomacy.

"When our government had denounced in the most vigorous and uncompromising terms of which the English language is capable, the torpedoing of the *Sussex* and Germany's entire submarine warfare, the League took upon itself to neutralize the effect of the note by a wireless message to a college professor in Berlin:

"We, the citizens of the United States, trustees of the German University League of America, wish to express our strong desire to see peace preserved between the United States and Germany. Knowing both countries well, we fear that Germany may interpret the message of our president as a provocation, something surely not intended. On the contrary, we are convinced that the majority of the American people wish to have the relations of amity maintained, which have always existed between your country and our country. To help in avoiding the calamity of a misinterpretation we ask you to bring this view to the attention of the German people."

"In this way it contributed its part to the impression that prevailed in German official circles that the United States would not dare to take a firm stand for fear of an insurrection of its German and pro-German elements. The professors of German birth in American universities made no secret of their partisanship and many used their classrooms for propaganda purposes. These professors were in certain cases used also by the German government to report the attitude of their colleagues. A professor at an eastern university happened to write to a former colleague in Germany expressing his disapproval of German policies and Germany's conduct of the war. Several months later his letter, having passed through the Berlin foreign office and through the German embassy in Washington, was presented to the president of the university by a member of the German department and the demand was made that the offending colleague be disciplined. With shame be it recorded that the president of the university summoned the professor in question and warned against giving expression to 'unneutral' sentiments.

"But the common sense of our people proved more trustworthy in its judgment than the brains of our intellectuals. As time went on public sentiment swung more and more to the side of the Allies. Any hope of a benevolent neutrality on the part of America vanished. 'Is it for this,' the Kaiser is reported to have exclaimed, 'that I permitted myself to be bored by the lectures of those tiresome American professors!'"*

(So far as the record shows, the potent, sympathetic voices of the orthodox, Bible-loving Germans either at home or here, had no protest against the devilish crimes that have made German and Hun, each a synonym of the other as descriptive of character. It will require more than a list of Great Orthodox Books bearing the names of the theological leaders, to counteract the failure to utter a whisper of lament or shame when the nation at all hazard should have shouted aloud. If our German critic, Dr. Keyser, will even yet, quote for us, a protest that he ever uttered or wrote, a paragraph, a sentence, or even a *word*, we will gladly give it room as proof that he is as truly American as he asserts. Until then, we will save our space for more profitable use than apologies for demons, *because they are orthodox*.—Editor, B. C.)

**German Conspiracy in American Education*, Gustavus Ohlingerm, Captain, U. S. A. George H. Doran, Publisher, New York City.

Editor's What Not

Out of Their Own Mouths



WILLIAM ROSCOE THAYER, is author, and D. Appleton, New York City, publisher, of "Out of Their Own Mouths." It is one of three publications issued by the National Security League, of which Elihu Root, was Hon. President, Alton B. Parker, was Hon. Vice-President, and S. Stanwood Menken, President. All who were associated in issuing these publications have placed America under a lasting obligation. The book ought to be in every library, and in every American home.

There need be no further controversy concerning the brutal and devilish character of the Hun. He has with consummate and characteristic audacity painted his own Portrait. He offers no apology, but rather takes pride in being the base and despicable creature he is. Such a record is beyond belief, as it is beyond conception, and is too incredible for acceptance. Yet it is History written in fire and blood and, therefore, must be placed in its solitary place, as an impossible truth. It is no longer the subject of discussion. It is to be viewed with eternal horror as the complete culmination of sin, when it holds its victims in full, willing, and joyful obedience.

We will quote enough of this wretched tale, in wide and varied selections, to make clear and plain the utter depravity and shamelessness to which intelligent, and educated men can deliberately and delightedly descend. We do this to render excuseless any reference to the Hun of any matter related to the Holy Scriptures or the Christian Religion. It needs not to be suggested that any one trained in a Hun Institution of Learning, is, or ever can be qualified for leadership in any Christian work, unless he has made open confession of sin, and complete recantation of all deadly error. Any book or publication, closely or distantly related to Hun Teaching, should be banished from every Library, as an unclean and deadly thing.

Introduction by the Author, William Roscoe Thayer.

"If at the beginning of the Atrocious War, Civilization and Barbarism had stood embodied in forms revealing the very nature of each, there can be no doubt as to which we would have chosen. But the majority of mankind lack imagination—that quality which penetrates to the very heart and essence; the majority live only on the surface, a life of two dimensions, without depth. And in this case many influences worked deliberately to blur or hide the nature of the antagonists. The Prussian agents over here and our native apologists for Prussia were greatly helped by the fact that, as a people, we are not cruel and that we do not lie. The average American had never dreamed that creatures wearing the shape of men could conceive, much less commit, such horrors and bestialities as were devised in cold blood by the German Staff. So our people heard with mingled shock and incredulity the first accounts at Hunnish atrocities. It took a long time and repeated abominations before we came to believe the truth.

"Meanwhile the German propagandists increased doubt here by brazenly declaring that the stories of atrocities were concocted by their enemies; and when this impudence began to fail them they proclaimed that, 'After all, war is war;' and they ransacked history for instances of cruelty perpetrated by other races, including ourselves, in earlier times. In mendacity, too, they found us as easy to deceive as children are by a juggler's tricks.

"Little by little, however, the evidence that the German policy of atrocity was premeditated became too strong to be refuted even by their sly disavowals. We were forced to realize that the slaying of innocent civilians, the ravishing of women, the burning of towns, the bombardment of libraries and cathedrals, the wholesale massacres, the starving, enslaving and exile of entire populations were not due to such outbursts of bloody passions as sometimes blacken

warfare in civilized countries, but were deliberately ordered and carried out with all the boasted thoroughness of the German General Staff. And as this awful revelation of fiendishness broke upon us, we began to perceive that it was only a part, the necessary product, of a system for conquering the world and reducing it to a slavish submission to the House of Hohenzollern.

CRUELTY.

"When you read the testimony contained in this book, you will understand that the war was the culmination of plans extending over a quarter century—more than that, that it sprang from the Prussian nature, which had proclaimed for a hundred years that war is the normal state of nations. You will see that the horrors, the hideous cruelties, the diabolical devastation, were not exceptional crimes, but carefully worked out parts of the Prussian military system in action.

"There is a beast in every man. Prussian war experts long ago made it their duty to unchain this beast and to give it free play during the war. They discovered how to excite its fury, and how to train that fury so that it should be damnable efficient. How well they have succeeded Belgium can tell, and Serbia and Poland and Armenia, whose two million and a half of dead were victims of massacre arranged by Prussians and carried out by Turks. The sinking of the *Lusitania*, and of hundreds of other merchant ships—not enemy ships only, but also neutral ships—the execution of Edith Cavell and of Captain Fryatt, the slaughter of hostages, the outrages on women and girls of all ages, the deportations, the starving of foreign civilians in prison pens, the shooting of Red Cross ambulance drivers and nurses—these are all deliberate manifestations of the Satanic system of Cruelty which the Prussians long ago adopted as the guiding principle of their war-making.

"Cruelty and Mendacity! These two words sum up military Prussianisms. Goths and Vandals and their kindred barbarians practised it as a matter of course. The Huns—the spiritual ancestors of the Prussians—raised it to such bad eminence that for fourteen centuries they stood unchallenged as foremost in cruelty.

MENDACITY.

"The second pillar of the Prussian system is Mendacity. Frederick the Great gloried in his use of it; what he wrote about it might form a Manual of Treachery. Bismarck was an expert in it. What can be expected of a nation whose national heroes are Frederick, who held no oath sacred, and Bismarck, who doctored the Ems dispatch? Mendacity, as practised by the Prussians, includes hypocrisy, downright lies, treachery, and the debasing spy system which has been employed since 1914 to undermine the United States. Deceit belongs properly to the savage and we need not wonder, therefore, that it has been made a specialty by the modern Barbarians.

"What I may call official German collective mendacity has reached its climax since 1896, when the Germans began secretly to plant colonies abroad, taking care that new immigrants should go to strengthen German influence in chosen countries, and that the earlier settlers should be won back by blandishments and bribes of allegiance to German Imperialism. This was Prince Bulow's way of 'redeeming' German emigrants. No American, with our experience of the past three years before him, need be told of the abominable methods employed or the results achieved.

"Cruelty and Mendacity! These two words sum up military Prussianisms. Humanity means the victory of human qualities and ideals over those of the beast. Prussianism, in exalting Cruelty, denies Humanity and voluntarily accepts the standards of the Beast. So Prussianism is an outlaw from Humanity. In like fashion, by practising and glorifying Mendacity, Prussianism denied the primal trust of man in man, of tribe in tribe, which is the corner-stone of Civilization. Prussianism flouts the sanctity of treaties, and laughs at all other obligations which might check or hamper it; and thereby it denies international faith, and makes itself an outlaw from Civilization.

"You who read this confession of such ideals, you who remember how ruthlessly they have been put into practice, cannot plead ignorance in making your decision between Civilization and Prussianism. You are American; can you picture Washington or Lincoln as supporting any of these devilish doctrines? You are American, and in the light of what the Teutons have done and still hope to do, you cannot doubt that if they got a foothold here they would shoot down you and your friends as hostages, destroy your home and your town, outrage your wife and daughters, devastate the country, and try to terrorize it into submission. They would have no more respect for Americans than they had for Belgians or for French. Like the wolves and the hyenas they do these things because it is their nature to do them. Do not allow any specious argument to lure you to the side of the wolf and the hyena."—J. B. H.

Hun Sinners, not Holy Saints



Early learned the wisdom of not wasting effort to "gild refined gold, or paint the lily." Our time and space are too limited to be devoted to the work of supererogation of eulogizing Luther, or the countless host of his fellow-German, Holy Teachers of the Truth of God. Jesus is a safe guide to follow. He said: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." (Matt. 9:12, 13.)

We carefully selected our target—the *Hun Sinners*. We gave the history of the people from whom the name, Hun, was derived. We described their character, their evil deeds, which made the word *Hun* the synonym of incarnate cruelty, beastliness and depravity. We showed how naturally it became applied to that form of so-called modern scholarship, that plumed itself on the ability to "change the truth of God into a lie." Their whole purpose and design was to malign, undermine, and overthrow the Revealed Word of God. Notwithstanding we were dealing with persons, whom Jesus had in mind when He said to the enemies who sought to defeat His holy purposes, "Ye are of your father, the devil, when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it," (John 8:44), *we determined not to lie*.

Judge Lamb taught us the method of jurisprudence when dealing with wrongdoers. We have tried to be true to his instructions. So far we have not found one Modern Scholar who would not be dismissed by any court in the civilized world for unworthiness as a witness, were the same methods adopted upon the witness-stand, under oath, as those the scholar invariably uses in his propaganda. We have been fair, just and truthful. Not a critic has dared declare otherwise during our seven years in the editorial chair. We have stated what the Hun did and taught, and then showed its falsehood, its menace, its wickedness.

Our German friend accepted a seat at the editorial table, which he solicited. He so far forgot the ordinary social proprieties as to violate the accepted standards of Christian politeness. He accused us more than a score of times of being guilty of such offences as "anger, unfairness, injustice, prejudice; intense predilections that caused suppression of facts; covering up and distorting the truth; putting all German scholars and theologians in the same class; calling everything religious in Germany by the awful epithet of Hun; inadvertently or purposely ignoring all that did not fit into our predilections; indiscriminate denunciation which is inexcusable, and neither just, right nor honest; showing a hard and ungenerous spirit; employing heat, passion and epithets; calling ugly names; guilty of misrepresentation; lacking in strict Christian veracity which would prevent indiscriminate condemnation; lacking in judicial spirit and temper; then blandly, adding, possibly with a smile of complete satisfaction, "are you not aware of or simply did you ignore these facts?"

Our American ideas of ordinary, every-day politeness to a guest, even, if self-invited, forbids any criticism, after barely reciting the many very grave improprieties. We have no defense, nor apology to offer. Our readers know

that not in a single instance was evidence offered in proof of the statements; no reference to words or acts, by quotation, that would offer the slightest warrant in reason for such charges. No evidence was pretended, because there was none to be found. Seven years conduct of the BIBLE CHAMPION have convinced our readers that there is not the faintest shred of fact for a single one of the malversions.

We will add a brief final word. If Germany were all holy, as we are told, without a trace of Hun, how does it happen that no potent voices were raised against the atrocities that have made the German name the synonym of the Hun vileness that shocked the world? We have looked far and wide to find a few denunciations of the ruin of France and Belgium and the indescribable barbarities committed upon women and children.

We have not had the opportunity of reading all the many books and articles Prof. Keyser has written. If he has ever uttered or written a word in harmony with the voice of Christendom, expressing horror, shame and grief, we will gladly accept another article from him reproducing his abhorrence of the crimes and compassion for the victims of the savage brutes, the creators of the world's new religion, *Kultur*. We assure our readers that they need not resent this courtesy, as we promise whatever we may receive will be edited in accordance with American standards of politeness and veracity.

The *New York Times* has recently reminded America that "Germany is eager to restart its commerce, for which, with a country undevastated, and with the aid of looted machinery, they were so singularly well equipped." How many German theologians, scholars, ministers, or lay-men—male or female—have denounced this infamous sabotage, or demanded the immediate return of the looted machinery, now running day and night in German factories to capture the trade of the world? We would like to record at least one, single, manly protestation of shame, regret and sorrow in harmony with what all men and women in all the world have repeated with trembling voices and tearful eyes. We have quoted the *Continent* as failing to find any "signs of penitence in Germany." It quotes a statement by a German foreign missionary official, that "Germany fought a war of self-defence, and the punishments imposed upon it now are solely due to the ruthless cruelty of its foes. It adds the suggestion that American German Methodism ought to appoint a big delegation to go to Germany and teach the people "a Gospel of penance for national sin." If Dr. Keyser will write the appeal we will be glad to publish it—of course with safe editing.—J. B. H.

Does McCormick Seminary remain Evangelical?



E printed, in the January, 1920, number under the above caption, an article that appeared in *The Presbyterian* touching on the evangelical character of McCormick Theological Seminary and its new professor in Homiletics, Rev. John H. Boyd, D.D.

We are just in receipt of a letter from the Rev. Thomas E. Sherman, M.A., pastor of the First Presbyterian Church at Clarksville, Iowa, himself an alumnus of McCormick, calling our attention to this article and enclosing an open letter to *The Presbyterian*, by Dr. Boyd, in which letter he denies he ever said what a newspaper reporter attributed to him.

We know that if Dr. Hamilton saw this denial he would take the first opportunity to offer his regrets, and give at least part of the contents of Dr. Boyd's letter the same publicity that was given to the article in question.

We are indebted to Mr. Sherman for his thoughtfulness and the kindly spirit in which he wrote us, and we gladly make room in this issue, as we are sure Dr. Hamilton would do if he were here, to print portions of Dr. Boyd's denial pertaining to the part of report credited to him, and offer our sincere regrets, and at the same time express our pleasure to learn that Dr. Boyd did not make the remarks attributed to him. In his denial Dr. Boyd says:

"As to the words, quoted as part of my farewell sermon in Portland, I would

have you know that I never saw or heard them until I read them in the Library of McCormick Seminary from *The Herald and Presbyterian*, nearly two months after their supposed utterance. I suppose they were written by a Portland reporter.

"The words express no idea contained in the sermon which I delivered. I utterly repudiate them in the sense which they convey when quoted by you. They set forth a conception of Man's nature and need the absolute opposite of all that I have taught in my life-long ministry. The evidence of this will be found in a series of sermons printed and distributed by the thousands after their delivery from my Portland pulpit.

"The other sentence, concerning the Bible, are my words. They are a single sentence taken from a series of propositions, prepared for my congregation, at a time of controversy with 'Adventists' and Christian Scientists, who at that time were diligently giving out wrong and impossible meanings of the Word. I said to my people: 'This is not the way to read and understand the Bible. Its language is human speech. Its words have a definite, fixed meaning. The books grew out of simple, natural circumstances, and hence are to be read like other books.'

"In illustration of what I meant by the simple, natural origin of the books of the Bible, I cited the deliberation of the Council in Jerusalem, recorded in Acts, 15th, chapter. I further cited Paul's Letter to Philemon which came out of circumstances connected with the conversion of the run-away slave, Onesimus. The preface of Luke's Gospel was used to show that he was moved by motives which prompt other men to write books.

"I stand by the words, when they are explained and illustrated, as I did in my original use of them.

"Wrested from their setting and the meaning which I gave to them when first used by me, the quotation can be made to yield a meaning which no one would more quickly repudiate than myself.—*F. J. B.*

A Foot Note to Dr. Keyser's Article

In the interesting article by Dr. Keyser, published in your February number, one remark specially arrested my attention.

"And what has been the history of the theory of evolution in its agnostical or materialistic form? It began with Darwin, Huxley, Tyndall and Spencer in Great Britain. Thence it was carried to Germany, and became the basis of Hegel's philosophy."

I find that Hegel died in 1831, about twenty years or more before Darwin's work was published. I have always understood that Hegel's philosophy of history was the presentation of the evolutionary theory in history long before Darwin made use of it in science, and that to Hegel was due the application of the principle to the life of Christ, by Strauss.

Let me just add, that while of course much that Dr. Keyser says of English and French rationalism is only too true, it is equally true to say that rationalistic criticism, even though it originated in England and France, was carried to such elaborate and complicated extremes in Germany in the 19th century that Germany may be rightly said to be the source of modern criticism. And one proof of this is that so far as I can discover not a single French or English-speaking scholar has any original critical positions. They are all the reproduction or modifications of German criticism. Then, too, while we gladly and thankfully recall all that Dr. Keyser says about orthodoxy in Germany, some of us cannot help wondering why orthodox teaching was not more assertive and powerful during the last fifty or eighty years instead of apparently letting "judgment go by default."—*W. H. Griffith Thomas, D.D.*

* * * * *

Every flower has its own lesson to teach us, as someone has wisely said. The lily teaches us purity; the violet, modesty; the cactus, triumph over difficulties; the sweet pea, grace; the nasturtium, cheerfulness. If we want to learn the lesson of any flower we must do what Jesus says.—*Consider.*

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